

VOLUME 34—No. 7

JULY, 1928

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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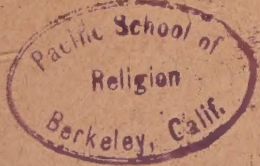
THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

LEVEL
ONE

WE grow accustomed to failure. There is never a success but is built upon a dozen failures. There is no man so wise, so strong, so good, but his path is marked by many a failure. Wise men are not wise enough, strong men are not strong enough, good men are not good enough, to avoid failure; and many a story of failure is sad and tragic enough, and sometimes the failure is a failure of love and friendship and truth, and this is the worst of all. When those we trust betray us, when those we love forsake us, when those we have helped revile us, the failure bites deep into the soul. But one thing stands out boldly against this record of human failure. God never fails. His strength knows no weakness, His wisdom never blunders, His goodness holds no flaw. Father and mother may forsake, human love may prove untrue, but there is no possibility of the Eternal Father ever ceasing to love His own.



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Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

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an Organization formed to Promote the True Knowledge of the Bible and
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THE BIBLE CHAMPION

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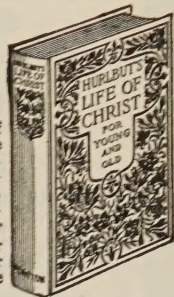
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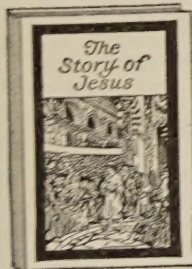
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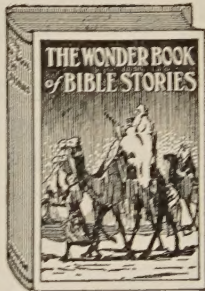
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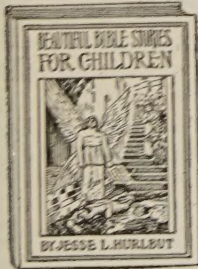
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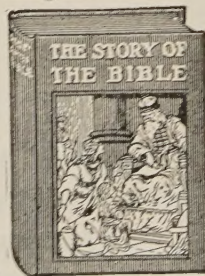
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Volume 34

JULY, 1928

No. 7

EDITORIAL

The Malicious Menace of Atheism

WO organizations have been incorporated recently, the object of each being to break down the sanctions of religion, destroying the hold that the Bible has as a crime-deterrent, and bringing humanity down to the level of the brute creation.

One of these is the "American Association for the Advancement of Atheism." It boasts that it has organized chapters in various cities and colleges, one of these being, as was recently published, in the University of Cincinnati, following the lead of other institutions.

The other one to which we refer is the American Anti-Bible Society, which claims as its object "to discredit the Bible," and announces that "it will publish and distribute anti-Biblical literature, translate anti-Biblical works into foreign languages, and publish them for world-wide distribution, thus to counteract the work of societies circulating the Bible as the Word of God."

No plainer manifestation of the deep-seated malice of irreligion was ever presented than in this conspiracy to shatter the throne of God and to destroy the authority of His Word of Truth. But it is the same old rebellious and anarchistic spirit described in the Second Psalm as shouting in impotent spasms of rage and hatred, "against the Lord and against His anointed": "let us break their bands asunder and cast away their cords from us." Still must it be, and will it be, that "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision." They who "fight against the stars in their courses" and against the everlasting Lord God are bound for death and ruin. The words of Isaiah are written as with pen of steel on the universe of God: "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him."

But it is asked why these agencies are organized. Many good people do not under-

stand the deep maliciousness of Satan and of organized wickedness. It is very plain why they are organized. It is for the purpose of destroying the influences that deter men and women from immorality. As long as people believe that God exists as the Ruler of the Universe, and that this Bible is the expression of His will and the Law of His kingdom, they will be afraid to engage in vileness and wickedness. Many will do so, notwithstanding, in defiance and bravado and hardness of heart, but many will be held back. But if these can be made to disbelieve they will cast away fear, and will rush in pell-mell stampede in the ways of vice and lust and crime and destruction. The fear of the Lord is not only the beginning of wisdom, but a check and restraint on wrong-doing.

Wickedness is not a mere negative abuse of goodness, as some propagandists of error would have us believe. It is organized rebellion against God and His kingdom and His righteousness. Satan and his forces are fighting for human souls and human society. The forces of wickedness are trying to break down the restraining power of religion, so that they may more readily lead people into the ways of lust and be undisturbed in their carnival of money-making and beastliness; they want the trade in alcohol and opium to be unrestricted by prohibitory laws, so that avarice and drunkenness may be free for the carnal-minded; they want gambling to be let alone, so that they may make money out of their excitable victims; they want war to prevail, so that every evil passion may prevail. "They run greedily after the error of Balaam for reward."

This is not imaginary. There is an absolute confederacy and conspiracy on the part of the immoral and wicked to break down the restraining power of religion. So long as people believe in God and in the Bible as His Word, there will be comparative freedom from vicious tendencies and criminal indulgences. But if men cease to believe in God

and His Word, the brakes will be, as it were, removed and swift will be the descent and destruction.

If there is an outbreak of crime at the present, it is due largely to the wicked assaults of today against the Truth of God and His Word. Let us not allow ourselves to be deceived. This matter is of the deepest importance. If we allow God's Word and His Sabbath and His gospel and His church to be neglected, at the dictates of Satan and the crime gangs of the world, we are going to reap the awful harvest of death and ruin.

Let God's people reconsecrate themselves to

the work of standing for the truth and the kingdom of Christ. Loyal to the Person and the doctrines of Jesus Christ means the advance of His kingdom and the prevalence of righteousness. Irreligion means immorality. They who fight against Truth are warring against righteousness. Truth in the mind means purity in heart and life. Doctrinal disloyalty means the furtherance of sin. The enemies of Christ are the friends of evil. Atheistic attacks on God and the Bible are meant for the moral and social collapse of human society.—D. S. K.

Applied Christianity



CHRISTIANITY was given us to be applied; and only as it is applied are the purposes for which it was given realized. We should, therefore, have nothing but approval for the demand that Christianity be applied to life—the life not only of individuals and families, but of communities and states and nations. As truly as the physician gives us medicine as a preventative or as a remedy for disease, so truly has Christianity been given us for the healing of humanity. Moreover, Christianity unapplied is as valueless as medicine that is left in the bottle. The only people, as far as we know, who do not believe in applied Christianity are those who, like Nietzsche, hold that Christianity is false and that its influence on life is injurious, not beneficial. Christians believe not only that Christianity is true, but that it is possessed of priceless value, that it is in fact the one thing without which the human race faces a hopeless future. Hence all Christians, worthy of the name, believe it a matter of supreme importance that Christianity be applied.

Not only was Christianity given us to be applied, the task of applying it has been laid upon every Christian. This means that every Christian is under obligation not only to exemplify Christian ideals of conduct in every sphere of life that he touches—in the home, in school, in business, in society, in politics—but that he is also under obligation to seek the conversion of non-Christians, of bringing them to an attitude of trust and obedience as regards Jesus Christ, their only possible Saviour and their only rightful Lord. Evangelism is not only the primary task of the church, it is a task that no Christian can neglect while living in obedience to his Lord.

One of the main reasons why evangelism

lags, why so few are brought to a saving knowledge of Jesus Christ, is that the rank and file of Christians seem to suppose that they are under no obligation as regards this task, that that is the business of ministers with the assistance, perhaps, of the officers and teachers of the church. If not only ministers, but Christians in general, had a realizing sense of their primary task, and would prayerfully seek its accomplishment, we may be sure that great things might be performed in the way of getting Christianity applied to the affairs of this world. If the church could only have a rally day that meant that the whole body of its members were gathered together and united in their purpose of win men and women, old and young, to Christian faith and discipleship, we may be sure that, instead of discussing the question whether the church has had its day, men everywhere would be expressing surprise at its rapid growth and its renewed influence.

We do not mean to imply that "to be converted and then go forth to convert others" is the whole duty of the Christian. Such a notion is fitted to disparage the earthly spheres of art, literature, science, business, politics. Every Christian is under constant obligation to seek the conversion of others, but at the same time he is under obligation to serve God in whatever earthly sphere his lot may be cast. While performing the work of a Christian mother, farmer, merchant, scientist, statesman, or teacher, we are doing the will of God as truly as when the minister preaches the gospel of God's redeeming love. God's purpose for this world is not realized by the saving of a multitude of individuals out of it. God's purpose for it will have been fully realized only when this world is peopled by those who in every walk of life do his will as it is done

in heaven. In a word, every Christian is under obligation both to seek the salvation of his fellows and to act according to Christian principles everywhere and always. The task of evangelism, however, is primary, even from the standpoint of getting the principles of Christianity applied to the affairs of this world, because only as men become Christians can we hope that they will engage in this latter task.

Christianity, then, was given us to be applied. Moreover, every Christian is under obligation to do his part in securing its application to life in the broadest sense of the word. Let us not forget, however, that before Christianity can be applied, we must have a Christianity to apply. One of the great troubles today is that much that is called Christianity is not Christianity at all. Suppose that modern religious liberalism as expounded by men like Shailer Mathews, Harry Emerson Fosdick, and many others, were to become dominant in the thoughts and lives of men everywhere. Would that mean that Christianity had triumphed, that we needed only to look around us to see a Christianized world? Far from it. Rather it would mean that Christianity had ceased to operate in this world, that it had taken its place among the dead religions. A

Christianity that knows nothing of Jesus Christ as the God-man, and more especially a Christianity that knows nothing of this God-man as one who offers salvation in and through His expiatory death upon the cross, is just no Christianity at all. There is no proclamation of real Christianity save as there is a proclamation in the hearing of this sin-cursed world of the Good News that Jesus Christ bore the penalty of our sins on the Cross and that through trust in Him we may obtain the forgiveness of our sins and become free of sin both as pollution and power.

This is not the whole of the Christian message, but there is no Christian message where it is lacking. The thought of the whole world being won to "Modernism," in any of its consistent forms of expression, is nothing short of appalling. It is a thousand pities that all those calling themselves Christians are not engaged in furthering a common task, but unquestionably such is not the case. It is only too true that many of those calling themselves Christians today are among those who are doing most to prevent the spread of true Christianity upon the earth. Loyalty to Christ demands that we meet them as opponents, not as allies.—D. S. K.

Good News from South America

OME one sent us 35c for a three months trial subscription to a missionary in South America. This missionary just sent us a letter telling us how he reads the CHAMPION with "great gusto!" and returns his thanks to the friend who was so kind to him. In his letter he writes us some of his experiences.

Among these experiences he tells of a very devout Roman Catholic who went to mass and there heard the priest say that every family should possess a Bible. At once he sought out this missionary and purchased a Bible, and when he told the priest he was surprised when the priest told him it would be better if he did not read it, for he would not understand it. Perplexed, he determined to attend the meetings of the missionary, and soon found salvation through faith.

He also tells of holding meetings in another place and of selling a number of Bibles. When the missionary left the priest of that place asked all his people who had purchased Bibles to bring the Bibles to him, that he might make a bonfire of them. The priest, however, kept

two of these Bibles. In one of them he made holes in which he hid jewelry and mailed it to a friend in Spain. The other Bible he kept and read it, with the result that he was brought to the Lord. His great surprise was that he found Christians had prayed for him without pay. He had not heard of such a thing before.

He recites many interesting experiences in his travels. How he sells Bibles, and New Testaments, and distributes tracts, and how wonderfully anxious people are to know something about the religion that so transforms the lives of people they know—how drunkards and others, who have been terrors in their towns, were saved and transformed and were now engaged in legitimate pursuits, and in spreading the Good News.

The many instances of conversions recited in this letter led us to wonder if we gave these men who make such great sacrifices sufficient encouragement. Let me lay it upon the heart of each of our readers to think on these things!

We also wondered if our friends who wouldn't miss a dollar at all could appreciate how much good they might do if they were led to send the CHAMPION to a number of

these self-sacrificing missionaries who are always so glad to find that the folks at home really think of them and cause a ray of sunshine to come into their modest homes, if they sent the CHAMPION—regularly if they are led

to do this, for a year or for three months, if that is their limit—to these missionaries who make such great sacrifices! We always know of such missionaries if you do not think of any. Think this over!—F. J. B.

The Influence of Christianity



HERE are in Christianity qualities so manifestly and uniquely excellent, that individuals and communities who will not accept Jesus Christ and His salvation are more than willing to call themselves by His name ("Christians") and to profess adherence to His teaching. This is a remarkable tribute indeed to the gospel of Christ, coming as it does from a world which rejects both Christ and His gospel.

It should not be forgotten, however, that man, through the fall, acquired the knowledge of "good and evil." We would not indeed accept this as true merely upon the word of the tempter, for he is a liar and the father of it." But, after man had fallen into the dominion of sin and death, the Lord God Himself said, "Behold the man is become as one of us to know good and evil" (Gen. 3:22). There are deep mysteries in this saying, no doubt; but it is at least clear that herein is founded the responsibility of the individual man, namely, *to choose that which he is able to recognize as "good."*

For men are quite able to distinguish between light and darkness in the spiritual and moral realm, as well as in the natural. Hence the force of those solemn words of Christ, spoken immediately after His great declaration of the love of God, and that God had sent not His Son into the world to condemn the world, but that the world through Him might be saved: "And this *is* the condemnation, that *light* is come into the world, and men *loved darkness* rather than light, because their deeds were evil" (John 3:18).

It is even so. Men *admire* the light; they extoll its excellencies; they commend it to one another. But in their hearts they *prefer* the darkness, and that because their inmost desires and purposes, the things they delight in and practice secretly, could not bear exposure to the light.

Thus it has come about that the leaders—political as well as ecclesiastical—of the Christianized nations have sought to divorce the "ethics" of Christianity, *i.e.* its moral precepts, rules of life and standards of behavior, from Christianity itself, and from Christ. They

would accept the incidental benefits and by-products of Christianity, while ignoring the foundation truth thereof, namely, that Christ Jesus came into the world, not to furnish moral precepts and standards of right conduct to men who are dead in trespasses and sins, but *to put away sin by the sacrifice of Himself* and to *give eternal life* to as many as believe on His Name.

Therefore, the fact that men instinctively recognize the surpassing *goodness* of Christ's teaching, does but add to their "condemnation." For manifestly they are without excuse who admire His teaching and extol His example, and who nevertheless refuse the salvation He offers to all who come to Him in repentance and faith. What He has against all such today is precisely what He had against the religious and self-righteous of His own day, to whom He said, "Ye search the Scriptures" . . . and yet "Ye will not *come to Me*, that ye might have *life*" (John 5:40). They had knowledge enough to come; light enough had been given to show them the way; but *the will* was stubbornly set against it—"Ye will not." So it was with the elder son in the parable. The door was open, he might freely have entered, indeed his father came out and entreated him to come in; yet he was outside. Why? "He *would not* go in" (Luke 15:28).

Many explanations are advanced to account for the appalling distresses and calamities that have followed in the wake of "Christian civilization," and the grave dangers that even now menace the Christianized nations. And thoughtful people are asking, if material progress and prosperity promote "crime waves" and enormously increase murders, suicides and divorces, had we not better have remained "uncivilized"? But the true explanation of these anomalous conditions is rarely even heard. That explanation is that those nations which have had the gospel of Christ, and have experienced the material blessings incidental thereto, *have not obeyed the gospel*, in that they have not submitted themselves to the authority of the Christ of God, who is "the blessed and only Potentate, the King of kings, and Lord of lords."

Hence they are one and all in peril of the

righteous judgment of God, which will be executed in that coming day, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that *obey not the gospel of our Lord Jesus Christ*" (2 Thess. 1:7-9). Better it will be in that day

for Tyre and Sidon, and even for Sodom and Gomorrh, cities to which the message of God's salvation never came, than for London and Paris and New York, whose streets have been trodden by the heralds of the cross, and whose walls have echoed the sound of the gospel of peace.—P. M.

In what Sense are the Scriptures Inerrant?

UR lexicons tell us that inerrant is a word more recent than infallible, and indeed is not a perfect synonym, since infallible implies incapacity for error, and inerrant implies the absence of error. Much interest continues to stir whenever the assertion is made that the Scriptures of the Old and New Testaments are inerrant, or without error. Editorials are not extended treatises on great themes, but are rather provocative of discussions and suggestions concerning great themes; they outline the general policy of the journal publishing the editorial; they express the judgment and conviction of the men who give color to the periodical, and thus define its principles and beliefs and purposes.

The Presbyterian Church has held with all the great Reformed and Evangelical Churches and indeed with Rome also, that the Scriptures are utterly trustworthy; that the Old Testament in the hands of Christ received such distinct approval and its testing sections were so signally accepted, that we must believe that He was correct when He said that not one jot or tittle of the Law should fail till all is fulfilled. He insisted on inerrancy, even when He asserts a higher law would supplant the lower. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

By inerrant, it is not asserted that in clerical transcriptions no minor mistakes are possible. There is no contention of this kind in the reverent regions of inquiry, where scholarship and piety are working in genuine harmony. Textual study has always engrossed the great minds of the church since the days of the Apostles. The marginal readings of our English versions suggest to the lay mind the honest attempt made by all translators to secure the precise language as well as the exact idea brought to light by the inspired writer. Yet something very extraordinary presents itself here, which is not known in the history of any other

ancient documents. It is simply this: when the King James Version was given us, only one great text of recognized authority was available, but in these three centuries at least three other manuscripts of similar literary and textual value have come to light, and yet the Revised Version is practically the same as the Authorized Version. That fact in itself is a literary miracle. When all is said that can be said against the trustworthiness of the Scriptures, this inexplicable fact remains as a challenge. How were these remote and scattered manuscripts preserved through the centuries! What, then, has the church meant by her claim of *inerrant* when applied to the Bible? By this she has taught that when Textual Criticism and Higher Criticism have said their last word, there still remains an utterly trustworthy record of God's revelation of Himself to the world, and that upon every subject upon which instruction is given, the record is absolutely true. This is the minimum of inerrancy.

The recent discussion of Evolution in Great Britain does not enter into this question in any degree whatsoever. Dr. Ernest W. Barnes, the recognized Modernist Bishop of Birmingham, creates an amazing and sad spectacle when he declares that Darwin's Evolution has stood the test of half a century, and therefore the account of Creation and the Fall in the Bible cannot be true. Can any one conceive of an outline of Creation so majestic and so solemnly impressive as the one given us in Genesis, without the historian being guided by the highest inspiration? We do not envy the credulity of those who can so imprison the intellect. However, Bishop Barnes insists that since man has risen up by stages, he could not have suffered from a Fall. We always wonder how a man can make these assertions and then take from off the Table of our Lord the emblems of His broken body and His shed blood. If man has not fallen, why indeed is the institution of the Holy Supper?—D. S. K.

A Few More Cadmanisms

IT SEEMS that we have coined a new word—"Cadmanisms." What do you think of it? At least, it is descriptive. In one of his daily conversations Dr. Cadman makes several statements that need to be placed on the scales of reason and religion to see how much weight they have.

Here is one: "There is a persistent hankering after a nicely rounded creed which seems impossible to truly religious minds of an inquiring type. These minds are found in all the churches, and legitimate latitude is usually allowed them, because they form the advance guard in the search for sacred realities."

In response we would say that "the hankering after a nicely rounded creed" is a legitimate one. Who does not prefer something nicely rounded rather than something unshapely. The logical mind wants the whole truth, wants that truth to be well correlated, desires to have it put in systematic form, asks for it to be properly related to all other truth. The scientific mind ever seeks to systematize and integrate the data it is investigating. Every scholarly textbook in use in our schools has put the facts in as systematic and logical an order as possible.

It is the illogical mind, the hazy mind, the confused mind, that objects to formulated and schematized truth. And why? Because it wants to ramble at its own caprice in all fields and come to no definite conclusions. Such a mind is described by the apostle when he speaks of those who are "ever learning and never coming to a knowledge of the truth." Another apt saying is quite descriptive of this class of minds: "Be no more children, tossed to and fro, and carried about with every wind of doctrine."

How solid, in contrast, is the advice of the apostle elsewhere: "Therefore, my beloved brethren, be ye steadfast, unmovable;" also: "O Timothy, keep that which is committed to thy trust."

Dr. Cadman thinks, as quoted above, that the people who do not want to be bound by "a nicely rounded creed" "form the advance guard in the search for sacred realities."

That statement cannot be made good by an appeal either to history or experience. Were Arius, Nestorius, Cerinthus, Pelagius and others who did not want to be bound by the evangelical creeds based on Holy Writ—were *they* the "advance guard"? Would they have led the church deeper into the realm of sacred

truth and reality and experience? We know they would not. All of them would have introduced a pagan and humanistic element into vital Christianity that would have vitiated the whole system.

Then take the Modernists of our day who do want to accept the creeds of the evangelical churches, but want to be free lances in religion—are they more spiritually minded than other people? Do they know more about "sacred realities"? Are they more devoted to the cause of Christ and His truth? Are men who take ministerial vows, and thus get into the evangelical church, and then try to sap her heritage of doctrine and experience—do they penetrate deeper into the ethics of Christianity than those who take their vows sincerely and heartily, and then remain loyal to them?

On the other hand, is it not only too true that Modernism, rather than leading Christian people into deeper and more precious spiritual experiences and more devoted and wholehearted service, has actually created a great schism in the church, and has thus diverted her from her primary mission of soul-saving and carrying the gospel to the ends of the earth?

Further on in his conversation Dr. Cadman says: "St. Francis was regarded as a bold innovator, and so was John Wesley. We of a later time understand how really they conserved the vital realities of religion."

But this representation is a perversion of historical facts. The Modernist cites the wrong men when he refers to St. Francis and John Wesley. They do not belong at all to the modernistic tribe. Neither of them ever rejected the plenary inspiration of the Bible, nor the virgin birth of Christ, nor His substitutional atonement, nor His bodily resurrection. The fact is, their purpose was to bring the wandering church back to the evangelical faith. They were not free lances. They did not chafe on account of "a nicely rounded creed." They rather rejoiced in the greater liberty that the real historical and redeeming Christ gave them. The real forerunners of Modernism are not Paul, Luther, St. Francis, Wesley, etc.; they are Arius, Pelagius, Socinus, Abelard, *et alii*.

Still further along in his "counsel" Dr. Cadman says some half-truths, which may be dangerous errors. "Christianity exists independently of any theological conceptions about it," he avers. "These more or less satisfactorily

explain it, but they are not it and never will be. The soul of man lives by worship, faith and love, however these qualities are formulated."

Such a statement as this is really just as much of a creed as any, only it is not "nicely rounded." It is one-sided and defective. Christianity is a definite system of truth and salvation. It centers in Christ, and is clearly revealed in the Canonical Scriptures. It teaches the doctrine of God, the Triune God, the Creator, Preserver and Redeemer of the world; it teaches that the Son of God became incarnate, and came into the world to save the people from their sins. All this is theology, plain and simple; and without that clear and determinate theology Christianity could not exist and never could have even originated. Think of such a wild statement, therefore, as

the one quoted above: "Christianity exists without any theological conceptions about it." Could Christianity exist without Christ? And what is your conception of Christ? Was He only a good man, naturally generated? If so, your theology is that of Socinianism and Unitarianism. Was He, and is He now, the God-Man, the divine-human Redeemer of the world? If you believe that, and the doctrines that belong to it, your theology is that of an evangelical Christian. No man who has any thinking power worth considering can believe in God and serve His without having some theological conception about Him.

We cannot help wondering, dear reader, whether men who think so lamely are really the "pioneers of veracity," as Dr. Cadman calls them in the article we are considering. Do they belong to "the advance guard"?—L. S. K.

Notes and Comments

Here is Solid Assurance.

Open your old Bible at the ninety-third Psalm, and read the second verse: "Thy throne is established of old: thou art from everlasting." Now let us think it over. There must be something that is eternal, for if there ever was a time when there was nothing, nothing could ever have been. But since there is something now, there must have always been something. The Bible tells us that the Something which is from eternity is God. In another verse it says, "From everlasting to everlasting thou art God." Is not that solid comfort? Is it not good to believe that an all-wise and all-powerful personal God is the eternal existence, and so could create the universe and man for a wise purpose and a glorious destiny? That is precisely the teaching of the Bible. Is it not far above the wisdom of men?

How They Treat the Bible.

Speaking of his wide experience with evolutionists in public debates, Dr. William B. Riley, the heroic protagonist for the Bible, has this to say in a late number of the *Christian Fundamentalist*: "Professor Burtt, of the University of Chicago, declared, in my debate with him in Chicago, that he would rather his children would be atheists than Fundamentalists; and we believe he spoke the truth. We have not found one evolutionist in these debates who had a scintilla of respect for the God of the Bible or the Bible itself."

Man's Body Made from Clean Soil.

On March 13th Dr. William B. Riley, one of our brave leaders, and Charles E. Smith, president of the American Association for the Advancement of Atheism, held a debate in New Orleans. The vote afterward taken was decidedly in Dr. Riley's favor. According to an article in a notorious infidel sheet, Mr. Smith, at one place in the debate, brought out an ape and showed how intelligent it was. He said evolutionists hold that we came up from the ape. Then he held out a chunk of mud, and declared that Christians believe we came from that. This was supposed to be a very strategic and telling performance. But what crude and superficial knowledge of Biblical teaching it revealed! The Bible does not say that the first man was made from mud. It says "dust," and dust is not mud. According to Dr. Keil, the Hebrew word (*aphar*) for dust means the finest material of the soil. Besides, the Bible says that God had previously created that soil, and made it "very good." Therefore, it was clean and beautiful soil. For ourself we would a good deal rather have had such an origin, God being the Creator and Fashioner, than to be the scion of the monkey or the ape by an evolutionary process.

Of What is the Body Composed?

To continue the discussion of the preceding paragraph, what is Mr. Smith's body composed of, anyway? Is it composed of ape meat or monkey pabulum? Does he live on his supposed simian ancestors? He does not. He lives

from the soil. Through the animals and vegetables he eats, every atom of his body comes ultimately from the ground, and is made up of the very substance of the soil. And when Mr. Smith's body dies, it will moulder back to the dust; it will not go back to monkey or ape. Who, then, is scientific—believers in the Bible or believers in evolution?

Pre-Humanism in Children.

Another scientist, this time Dr. Ales Hrdlicka, is just now, according to report, giving attention to the ways of little children to see how closely they resemble animals. Of course, he finds a good many homologies and analogies. Then he concludes that all these resemblances are marks of pre-humanism in children—that is, that the human family came up from an animal pedigree. No one denies that men and animals have many traits in common. They were originally made so, according to the Bible itself; for man's body was made from the soil just as the bodies of the primordial animals must have been. If they were not alike in some respects, they could not dwell together in the same natural environment. How could man live on the soil, the vegetables and the edible animals, if he had nothing in common with them? But Dr. Hrdlicka will find that the little child will soon go beyond the acutest animal in intelligence. We know children only four years old who can talk all day long, framing most of their sentences correctly. Some of them know the alphabet, and can spell simple words. By and by they will go to school, then to college, then out into useful occupations. Where are there any animals who can even begin to do such things? Why not? Because God never intended them to be anything but animals, that is why.

Love and Controversy.

We have never taken much stock in Dr. Luther A. Weigle, who has such a prominent part in producing books on religious education. He is one of those men who will not take a solid, clean-cut position. He does not come out into the open for either Modernism or Conservatism, but most of his associates are Modernists. He is, therefore, known by the company he chooses to keep. In a recent book he lugs in a statement that shows the direction of the wind. It has no relevancy whatever to the book for which he has written an introduction. He says that at the Northern Baptist convention at Indianapolis several years ago some one hung up this motto in the hall: "Let us agree to differ, but resolve to love." Such a motto, when great

issues are at stake, indicates the superficiality of modernistic thinking, if it reveals nothing more subtle. Suppose that Christ, when He met the Pharisees, had said, "Let us agree to differ, but resolve to love!" Suppose that Paul had said the same thing when he came in contact with the antinomians and Judaizing teachers! Moreover, are the Modernists, who are constantly propagating their views and scoffing at Conservatives, the only ones that love? It does not look like it.

What Questions Can be Settled by Love?

Personal quarrels are the only ones that can be settled by love. If you have a personal quarrel with some one, you ought to try to settle it at once. If you cannot settle it because of the ill-will and stubbornness of the other party, you have done your duty; but that does not mean that you should cherish a grudge against him, or be unwilling at any time to re-establish terms of amity and friendship. For example, if the Princeton affair is only a personal difference, as the accusing party holds, they ought never to have brought it before the General Assembly and thus before the world, but should have settled it like Christian brethren among themselves. However, differences on matters of principle and importance cannot be settled by merely agreeing to differ and to love one another. Suppose two men differ respecting the Bible, the one holding that it is plenary inspired, the other that it is full of errors; can they settle that difference by merely loving each other? Why, they ought to love each other even while they differ. The Fundamentalist ought to love his erring brother. And we believe he does, and we know he does, if he is a true Fundamentalist. But he loves him too much to condone his errors. It is not love, true and holy love, to let the errorist go his way uncorrected.

A God of True Love.

If God sent His son into the world at infinite sacrifice, and if the Son came and really suffered in man's stead, then God is a God of true love. Then He is a most winsome God. Then His goodness ought to lead us to repentance. But if the Son of God never became incarnate, and never suffered as our substitute under the holy law of the universe, but left a mere human being die a martyr's death on the cross, then God is not a God of true love, because He is not willing to come down from His throne and make any sacrifice for the race. It is true divine love only when the just suffers for the unjust.

A Mother Robin's Sacrifice.

A pathetic story is told of a mother robin's love for her little brood. The branch on which the nest was built extended over a part of a house. After the robin had hatched out her little brood, and before they were old enough to leave the nest, the house caught on fire. Gradually the flames worked their way toward the nest. The mother robin flitted about and called in an agitated way, as if she thought she could induce the little ones to leap from the nest. But they were too young to do so. Presently the hot flames came right beneath the nest and began to shoot up toward it, whereupon the mother bird fluttered down to the nest, took her place upon it, spread out her wings around its edge, and perished in the flames with her little brood. Whence came that mother's love? Its primal source must be in God, who was willing Himself to make the great sacrifice to save His erring and imperiled children. The analogy will not hold in all respects, but it does show that God is capable of real altruistic and self-immolating love.

Was There an Edenic Garden, After All?

Some of our scientific brethren are now hunting, it is said, for the site of the Garden of Eden, the first habitat of the primogenitors of the human family. All along they have been telling us that man evolved from an animal pedigree, and was a savage engaged in a fierce struggle for existence. In the "reconstructed" figures of so-called primitive man in the notorious Hall of Man in New York, we see such low-down creatures as the Java man, the Piltdown man, the Heidelberg man, and so on. They certainly look savage and brutal enough to satisfy the crudest taste, even of an evolutionist. Those creatures lived in habitats that in nowise resembled gardens. Now, however, the evolutionists are actually looking for the site of the Edenic garden. What does it mean? Are they beginning to believe that the Bible is right in calling Adam and Eve the first human pair and the father and mother of all living?

Where was the Garden?

Most of the scientists, according to the statements now before us, believe that the original home of the race was in central or southwestern Asia, perhaps near the place where Noah's ark rested after the great deluge. Osborn and some others think it was in the highlands of central Asia (Mongolia, China), but there is little ground for such a belief. Our view is that the site of the original garden will never

be found—unless God reveals it—and therefore it is useless to look for it. After the fall of our first parents and their expulsion from the garden, the seraphim kept guard over it for a while until it had served its purpose; then God withdrew His glorifying power and grace from it, and it became merged into the rest of the lapsed and blighted natural realm around it. There is no evidence in the Bible that men ever found it or ever sought to return to it. If it had continued to exist, it surely would have been found, and some record of the event would have come down to us.

The Glozel Incident Not Closed.

A month or more ago we called attention to the merry squabble among the scientists over the finds at Glozel, France. It seems that the controversy keeps on apace. The scientists are militant, not to say bellicose. Much elocution of the emphatic kind is being made use of. The screeching headlines of the sensational newspapers put the matter in this appealing way: "Glozel Row Rends French Institute—Aged Savants Shatter Proverbial Calm of Academy in 'Clamor over Archeological Relics—President Beats Retreat—Ancient Tipstiffs Rush in to Quell Near-riot as Partisans Shout Recriminations.'" In the body of the report we read the following illuminating news: "Indignant shouts, frenzied vituperations and thunderous banging of the ancient gavel, that had been covered with dust from years of disuse, summoned the aged tipstiffs of the Academy of Inscription and Belles Letters to suppress a near-riot in that august assemblage of savants. The President, M. G. Glotz, completely lost control of the meeting, and evacuated the chair, refusing to permit the discussion to continue." And what is it all about? A few antique relics!

Dated Philadelphia, April 20.

Is it a kind of mania, this evolution theory? Are men becoming fanatics over it? On the above-mentioned date Dr. H. F. Osborn—of whom you have heard several times before!—said that man's primitive ancestors quit the tree-climbing business and became landlubbers "in 15,000,000 B. C." Dr. Osborn has a penchant for dates. He always goes back far enough to prevent any one from checking up on him. He does not think that our forebears were tree-clamberers very long. In some way the trees began to thin out, and they were forced to the ground. Then their development began. But one wonders why they attained to an upright position. Many animals then were ground-walkers and runners, but they still go

on all fours. What made some of those monkey-men strike out in a new line, while others have continued the monkey style ever since—yes, ever since 15,000,000 B. C.?

But Gregory Differs.

Of the same institution and university as Osborn, Professor William K. Gregory cannot agree with his colleague. Gregory thinks that man's ancestors were tree people much longer than Osborn allows. He also differs in believing in Darwinism, namely, that man descended from a simian parentage. He holds that "man is not only akin to the brachioid anthropoid stock, but he is, as Darwin stated, an offshoot of some early members of it." It is so vitally important whether Osborn or Gregory is right that we solemnly call the attention of all peoples and realms to this difference! Remember, dear folks, that your temporal and eternal well-being and the future of civilization all depend on whether you are descendants of the brachioid apes or of an animal still lower in the scale! Another vital, yea, paramount matter to remember is this: Osborn says of the ancient tree people—our ancestors, remember—that "both sexes were bearded"! Beware of the Ides of March!

A Grouch Against Man.

On the same occasion on which Osborn and Gregory discussed the weighty matters just referred to, Professor William B. Scott, of Princeton, was called on to contribute to the discussion. Here was his masterly (!) contribution: "I have nothing to say. I have always considered man an uninteresting animal, and am deeply prejudiced against him." So science has put a grouch into his soul, has it? We remember that Princeton University was founded by good Presbyterian Christians, loyal to the Word of God, who believed that education would increase men's capacity for the service of their fellowmen and the kingdom of God. And now the school has gone from Presbyterian control, and a man of science is disgruntled with mankind, and feels no interest in such "an uninteresting animal." If Princeton had remained true to her foundation, her teachers would today take Christ's view of man's value: "Are not two sparrows sold for a farthing, and I say unto you, Not one of them shall fall to the ground without your Father. And ye are of more value than many sparrows." But then Christ was not an evolutionist!

Off in the Gobi Desert.

By this time Roy Chapman Andrews and his expedition are away off in the Gobi desert

in Mongolia, China, "seeking for the missing link." He believes that that province was "the cradle of the human race." In former expeditions he made many finds and brought back many relics. Among them were the eggs of the dinosaur. This discovery was a great asset to our civilization. The present writer has felt much more civilized ever since those monumental eggs were found. He regards them far more important to civilization than the produce of "the goose that laid the golden eggs" of Mother Goose legend. Mr. Andrews confidently expects to find the relics of some human beings in the Gobi desert. And suppose he does! It will only prove that some nomadic trides wandered away off into the hinterlands in ancient times, just as such men have done many times within the historic period.

What Kind of Philosophy is This?

A well-known liberal leader made this epigram in a recent address: "Let us live constructively with the forces of the universe, which are God." That may sound very acute and striking, but it is the purest pantheism. The forces of the universe are not God. God is transcendent to them; He is the Creator of them. He is not to be identified with nor merged into the secondary laws and forces of the cosmos. He is distinct from them and above them, and operates through them as His instrumentalities. Let it be remembered that the philosophy of pantheism is poles and equators distant and different from Christian theism, which first of all recognizes the transcendence of God.

The Practical Sense of the Bible.

Just opening the Bible almost at random, our eye fell upon this verse: "Let thy foot be seldom in thy neighbor's house, lest he be weary of thee and hate thee" (Prov. 25:17, Amer. Rev.). What an excellent adage as a Biblical forerunner of the familiar saying, "Familiarity breeds contempt." The best neighbors are those who are cordial and obliging, and yet do not impose on one another's time too much, and who are too busy with the useful work to spend precious hours in gossip or other idle talk. We know just such neighbors. They are ideal. They get along without one word of disputation. They are ready to help one another in every emergency; yet they never intrude on one another's good will or time. Thanks be to God for the practical wisdom He has put in His holy Word.

Those Wise Old Egyptians.

Note this, please, taken from the department

of "Current Science Comment" in the New York *Herald Tribune*: "Dr. James Breasted, of the University of Chicago, has just finished translating one of the most interesting documents in the history of science. This is an Egyptian papyrus on medicine, and shows that the knowledge of that time, 1700 B. C., was far ahead of the Middle Ages, many hundreds of years later. . . We have only to read such books as Democritus on *The Nature of Things* to realize that a similar story exists in other sciences as well." Ponder that. The Bible pictures a high state of civilization in Egypt in the time of Abraham about 1900 years B. C., and of Jacob and Joseph 1836-1636 B. C. By the way, though, we guess it was Lucretius, not Democritus, wrote *The Nature of Things* (*De Rerum Natura*).

The Place of Theology.

"Theology cannot save us," shouts an evangelist. "Jesus only can save us." Now, what is the use of such a strident outcry? Whoever has said that theology can save us? No one. Why do men continue to set up men of straw, and then with vociferous exclamations demolish them? What a useless expenditure of time and strength! Yet it is doubtful whether men can be saved without some theology, even if it is not put in scientific formulas. Take the evangelist's own declaration: "Jesus only can save us." Who does he mean by "Jesus"? Does he mean the Son of God who came into the world and became incarnate in order to redeem sinners? If he does, that is theology, and theology of the most definite kind. If he has some other view of Jesus, that, too, is theology, only it is of the wrong kind.

Christians, Both Soldiers and Sheep.

In a certain Methodist Episcopal address the statement is made that, if the church were to try to answer all objections to Christianity, it (the church) would become "a battle-field instead of a sheepfold." As is always the case with the modernistic cult, this is a one-sided interpretation of the Holy Scriptures, due to a lack of a proper correlation of their varied and full-orbed teaching. According to Holy Writ, the church is in some respects like a sheepfold where believers are secure as far as their own salvation is concerned. But the Christian religion is something more than a quiet, sequestered place for sleeping and resting. It is also a battle-field. Paul says that "we wrestle not with flesh and blood, but with principalities and powers." He also enjoins disciples to "put on the whole armor of God," and then mentions the whole military panoply of the

Christian soldier. In another place he says: "Quit you like men; be strong." So Christians are to be soldiers as well as sheep. They are to "fight the good fight of faith."

Both Peace and a Sword.

Even our Lord (continuing the thought of the preceding paragraph) did not confine his figures representing the Christian life to sheep and sheepfolds. While He enjoined love, even love of enemies, and promised His own peace, He also said elsewhere: "Think not that I am come to send peace on earth: I am come not to send peace, but a sword" (Matt. 10:34). Of course, Bible students know what He meant. They know that there is no contradiction here and elsewhere. Christ gives the peace of pardon and salvation to the individual soul; but He also bids His disciples to be engaged in a constant warfare against sin and error. Yes, the Modernists are one-sided interpreters of Scripture; they have not learned the fine art of all-sided Biblical exegesis. "He who sees widely is the thinker." We recommend to them a good work on the science of Hermeneutics.

The Wrong Use of a Term.

A certain ferocious critic of this journal (one who is also an infidel) goes into tantrums over the fact that one of our writers used the term "immaculate conception" in reference to Christ. He wonders what sort of editing is done in this office, and intimates that we do not even understand "theology," which is supposed to be our specialty. We freely grant that one of our editors must have let the term slip through by some oversight. Let it be understood by everybody that the term "immaculate conception" is not to be applied by Protestants to the generation of Christ. It is a Roman Catholic technical term and refers to the conception of the Virgin Mary—a doctrine that Protestant theology rejects. There is no Biblical evidence for it, nor is it based on reason. We should speak of the miraculous conception or the virgin birth of Christ. Of course, the conception of Christ in the procreative being of Mary was sinless, for it was produced by the action of the Holy Ghost. But Mary herself was not immaculately conceived. The miracle was not in her conception, but in the conception of our Lord. We welcome kindly criticisms and suggestions.

How to be Saved.

The other day Dr. Fosdick performed the following exploit before a large audience. You will remember that the Philipian cried out to Paul and Silas, who were his prisoners, "What

shall I do to be saved?" Dr. Fosdick said with great gusto: "What did Paul and Silas say to the jailer? Did they say, 'Join the church,' or 'Believe in some theological creed'? No! they simply said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' " Just like a Modernist to talk in that way! Another man of straw must be erected, and then knocked down, just to show the expertness and wind-mill oratory of the demolisher. But such talk is futile and useless. Nobody says to the penitent inquirer for salvation, "Join the church," or, "Believe a theological creed," in order to be saved. Every conservative believer would answer in the language of Paul and Silas. So Dr. Fosdick's elocution is all aside of the mark.

After Salvation—What?

However, we are inclined to think that Paul would have advised the Philippian jailer, after he was saved, to unite with the church and believe some creed. For remember that the jailer and his household were immediately baptized, and baptism is a sacrament of the Christian church. Paul called the church "the body of Christ," and Christ "the Head of the church." He said that the church was "the pillar and ground of the truth." He called it "the church of God," and declared that He had "purchased it with His own blood." Our Lord also said that He would build his church on a rock, so that the gates of hell might not prevail against it. Paul put everything in the logical order: Salvation first, then union with the church. He did not cry one down in order to cry the other up.

* * *

Wayside Gleanings

One of our CHAMPION friends, in a personal letter, sent us the lines below. They are so pertinent that we have pleasure in sharing them with the rest of our family:

For the June CHAMPION, '28,
We waited long—for it was late;
But when it came, our heart rejoiced
To find this special joint there voiced:
No man in pre-Adamic earth—
(In Whitney's article of worth);
Hence, pre-Adamic earth in doubt,
Not probable—with man left out.
The mighty flood of Noah's days
Explains the strange, mysterious ways
In which the fossils now are found,
And leave no reasonable ground
For claim that once a perfect earth

Was wrecked and ruined before man's birth.
With fossils forced to date from thence,
For proof of flood, pray, tell us whence?

The judicial committee of the Privy Council, in London, has unanimously upheld the decision of the Canadian Supreme Court, and has dismissed the appeal of Roman Catholic educators who sought special privileges, in some cases exemption from taxation. They asked for a declaration that Ontario legislation altering the basis of the distribution of the grants existing when confederation took place in 1867 was *ultra vires*, so far as concerned the separate schools and "for a further declaration that the supporters of the Roman Catholic separate schools were exempt from the rates imposed for the support of the former kind of schools unless established or conducted by the board of trustees of the Roman Catholic separate schools."

Two thousand eight hundred sites for archæological excavations have been registered in Palestine by the Antiquities Department of the Palestine Government.

According to an exchange the denominational colleges turn out more modernists than the great universities. It tells of a young man who took a scientific course at Harvard and whose faith survived everything that science did to it, but his future course in the theological seminary made him an infidel.

According to the Roman Catholic hierarchy, as stated in its N.C.W.C. News Service, the United States has equalled all the world besides in its gifts to the Papacy for missionary and proselyting purposes during the year 1927 and also during 1926.

The First International Christian Press Conference is to be held at Cologne, Germany, August 19-21, in connection with the World Press Exhibition.

A friend sent us this clipping: "The next glacial period, according to a distinguished climatologist, is due in about 20,000 years. And now, unless you are a shiftless procrastinator, is the time to prepare for it."

An exchange says a questionnaire submitted by Prof. George H. Betts of the Northwestern University to the ministers of Chicago, in which fifty-six theological propositions were submitted, results in showing that "the Lutherans are strictly the most conservative, and the Congregationalists the least conservative

of the twenty denominations represented." The Evangelical group probably come second in conservatism, and was followed by the Episcopalians, with the Presbyterians and the Baptist even competitors for the next place. The Methodists come next after the Congregationalists in liberalism.

The questionnaire further shows that of the 436 ministers who answered, 61 per cent believe that the idea of evolution is consistent with the belief in God; 6 per cent said they were uncertain, and the remainder that the two ideas were inconsistent. Belief in God was the only article upon which all agreed. Nearly one-half, or 48 per cent, disbelieve that "the creation of the world occurred in the manner and time recorded in Genesis."

On May 19, nearly four millions of the membership of the Baptist Church voiced through representatives in the Southern Baptist Convention at Chattanooga their readiness to repudiate their party ticket if headed by a known enemy of prohibition. Outstanding citizens—Baptists known and loved around the world—went definitely on record to that end.

On May 1 work was begun on the erection of the first unit of the administration building of the projected Bryan Memorial University at Dayton, Tenn. This structure will be of stone and will be 440 feet long.

A word concerning the first inside page of this issue. Quite a number of our readers have shown their interest by returning the page properly filled with names and addresses. We hope those who have not yet sent in their list will do so soon. Some have found it necessary to continue the list on separate sheets of paper. This is fine. In this connection permit us to assure you that your name will not be used in any way, except you suggest the use of your name. Of course we would be glad to make use of it. But unless it is specifically stated name may be used it will not be used.

Turkey is trying to root out some of the age-old superstitions and religious practices which are harmful. The hand of the law was felt in Caesarea, Anatolia, where "stoning the devil" has been a popular Moslem custom for centuries. There was no particular objection to the people standing on a hill and hurling stones into a valley below, where only the devil was struck. But at times all the people of the town would divide into two camps and bat stones at each other with sticks, thus stoning the devil out of each other. Not infrequently

they stoned out life, too, and that is why the government interfered.

Congregationalists and Christians (not Disciples of Christ) are seriously considering a proposal for organic union between the two bodies. Organic union in this case does not mean a centralized church government, but merely such cooperative relations as the various congregations in either group maintain with one another at present.

The Russian Rabbi Yechiel, an authority on Talmudic law, who for 44 years had refused to eat except on Saturdays, died recently at the age of 74. He devoted his life to praying and fasting.

A building program having in view the expenditure of \$7,000,000 this year has been undertaken by the University of Chicago.

Consolidation of the Hamilton Theological Seminary and the Rochester Theological Seminary, forming an institution with approximately a \$4,000,000 endowment, was voted at a meeting of the Baptist Education Society of the State of New York, June 30. The new institution will be located in Rochester and will be known as the Colgate Rochester Divinity School. Approximately \$1,250,000 will be transferred to the new institution from the funds of Colgate. The Hamilton Theological Seminary is the theological department of Colgate and the oldest Baptist theological institution in the United States. The merger is effective at once, with classes to be opened in Rochester this fall.

The Palestine Expedition conducting excavations at Beisan unearthed two new Canaanite temples of 1500 B. C. On the level identified with the reign of Rameses II, a door jam was found showing for the first time the actual figure of the builder of the temple of Dagon (1 Cor.), together with inscriptions supplying the missing titles.

Oberlin College has purchased a farm of fifty-two acres eleven miles from the college to be used as a hunting and fishing ground for students.

The *Manufacturers' Record*, Baltimore, comes out with an argument in favor of the taxation of all church property. The principle of his argument is that there is no difference in principle between exempting church property from public taxation and appropriating public money for the support of a church.

THE ARENA

The Hand of God in American History

By George Boddie, S.T.D., Marcus Hook, Pennsylvania



NO believer in God's Word can doubt that the hand of God may be traced throughout the history of Israel. It was Jehovah who called the fathers of the nation and sent them into Egypt, and it was He who redeemed the people of Israel from the hand of the oppressor and made of them a nation. He was their refuge and defense, the giver of every blessing; and when they sinned against Him it was His hand that brought about their downfall.

The Bible does not confine God's dealings to Israel alone. He has set the bounds of all the nations and determined their habitations. His prophets carried messages not only to Israel, but to all the nations around them; and the history of the world's great nations is outlined in prophecy. Truly, the Most High doeth according to His will in the army of heaven and among the inhabitants of the earth. He changeth the times and seasons, removeth kings and setteth up kings.

The providence of God is not more clearly seen in the history of any nation than in that of America. Indeed, if we read our national history in the light of Scripture, we can see God's hand in American history as clearly as in that of Israel.

The Providence of God May be Seen in the Preparation Period of American History.

If we would understand the inner life of a nation we must look far beyond what may be called the dawn of its history. To understand Israel we must look at the patriarchs, we must see the people of God in Egypt, and follow them through the wilderness into the land of Sanaan; we must study their relationship to God, and in all their history behold the guiding hand of the Almighty. The same is true of these United States. The history of America does not begin with the Revolution; it does not commence with the settlement of the various colonies; neither do we find it in the experiences of the many adventurers who came to the western continent in the brave days of old. Back of these events lie certain principles and causes, and it is by examining these that

we can see the wonderful things which God hath wrought.

1. *God's hand is seen in the discovery of America.* There are evidences that America was first discovered by the adventurous Vikings of the middle ages. But of how little value was their discovery! They came and they returned, but the continent remained a land unknown until the discovery of Columbus. We are far from believing that Columbus was inspired to discover America. Nebuchadnezzar, Cyrus, and many others whose names are prominent in Scripture were not inspired, and yet God used them for the accomplishment of His purposes.

The discovery of America took place at the precise time that the needs of the human race demanded it. It is linked with the revival of liberty and the reformation of religion. It was preceded by the Renaissance and almost immediately followed by the Reformation. The story of the great struggle for human freedom which accompanied these events cannot be given here. Suffice it to say that when fire and sword were used to suppress conscience, and the iron hand of despotism sought to strangle liberty at its birth, it was to the shores of the newly discovered continent that the men of whom the old world was not worthy fled for refuge. By the discovery of America God had provided a refuge for persecuted saints and opened up a country where new ideals could be realized.

2. *God's hand is seen in the selection of the nation which he used to settle and give character to the country.*

When America was discovered, Spain was the leading country in the world. The continent was given to the king of Spain by the reigning Pope, and the early history of Europeans in America was Spanish. There seemed, therefore, every prospect that America was destined to be Spanish. But God selected Great Britain. This would have been the last country that men would have picked out. Although inhabited by men of sterling worth, strong in their love of liberty, it was one of the smallest of the European powers and had little influence in the world politics of the day. England and Scotland wasted their strength in needless wars,

and these two nations which have since become so mighty seemed doomed to fall—the victims of unhappy civil strife. But God was uniting them in heart and religion before He united them politically. The Reformation gave to Scotland and England a common religion and common interests, and so brought about that union which changed the current of Anglo-Saxon history.

Two great events in the history of Europe determined that the civilization of the United States should be Anglo-Saxon and not Spanish. The first of these was the revolt of the Netherlands. The people of the Netherlands in the sixteenth century were the most intelligent and enterprising in Europe. Not only were they the merchants and manufacturers of that period, they had a high grade educational system, and possessed an excellent external government, with an advanced state of personal liberty. They were intensely religious and became in the main enthusiastic supporters of the Reformation. The revolt was caused by the Spanish crusade against their religion and the attempt of Philip II to set up the inquisition among them. The persecutions and sufferings of the Netherlands remind us of the early Christian martyrs, and the story of their struggle for independence is one of the most thrilling in the annals of history. For eighty years, with the exception of a short truce, they were forced to contend against the greatest generals and the finest soldiers in the world; but they eventually won, and to them the world owes a debt of gratitude which it can never repay.

What this struggle meant for the new world we are only beginning to learn. In the language of a noted historian: "The revolt of the Netherlands against Spain, in 1568, changed the political aspect of the greater part of the world. It is because of this revolt, and the war of eighty years following, that the people of the United States are not a Spanish-speaking nation, but are instead an English-speaking one. Had the reigning family and the authorities of Spain exercised wise forethought in their dealings with the Netherland people, Spanish domination—assisted by Dutch co-operation under Spanish supremacy—would have rendered the whole of this territory Spanish many years before the English would have become strong enough to attempt the conquest and the independent settling of any part of the American continent."

The second of these great events was the failure of Spain to conquer England. The great Reformation had divided the Christian

world into two hostile camps, each representing not only a different religion, but a different form of civilization. On the one hand was the old Roman religion—stern, despotic, oppressive—representing the divine right of kings and the consequent subjection of the people; on the other was the Reformed faith with its ideas of individual responsibility and containing the germs of soul freedom and political liberty. Spain became the champion of the one, and circumstances combined to make England the champion of the other. Everywhere the Protestants looked to the English Queen Elizabeth for protection and help, and this was sometimes given in the form of men and money. Philip of Spain, therefore, determined to conquer England, and sent against her the mightiest expedition which up to that time had crossed the seas.

Again we must refrain from attempting a detailed account of this great movement. Suffice it to say that at no time in the history of the English-speaking world was the interposition of God more clearly seen. The Armada was consigned to the command of one of Spain's most experienced and skillful seamen; but the moment the Armada is ready for sea, the admiral is attacked by fever and dies, and the vice-admiral meets the same fate. Thus the expedition is delayed, and England gains time. The fleet at last sails under an experienced commander, but is compelled by a tempest to put back into port. Again they are all at sea and are seen approaching the shore of England bearing with them implements of torture with which to bring back to Rome the stern heretics of England. But the visionary scheme of Philip was to vanish like a summer cloud. The English admiral saw the Armada coming full sail towards him, disposed in the form of a crescent, stretching the distance of seven miles from the extremity of one division to that of the other. For days and nights the battle raged, the English fighting with more than their usual firmness and courage, until at last the enemy turned to escape by way of the north. Here again we behold the mighty hand of God. So long and severe had been the engagements that the English were left almost entirely without powder and shot, almost helpless had the enemy turned upon them. Once more the elements fought in the cause of righteousness, and the winds and waves, tossed to fury by a mighty tempest, brought to an end the boasted invincibility of Spain. God had as truly saved England as He once saved Jerusalem in the days of Hezekiah. Not a single Spaniard was permitted to set foot

on English soil; for, while the English gave thanks to the Lord of Hosts for a glorious deliverance, the noble vessels of Spain sank in the mighty deep, or lay wrecked and ruined upon a hostile shore.

With these two events the prospect of Spanish supremacy vanished. The reign of Spain was over, that of England had begun. But for these things Spanish not English civilization would have prevailed here. What this would have meant for America and for the world no one can guess. Even the present condition of Spain, Mexico, and other Spanish countries can give us no idea; for even Spanish countries have been influenced by the light around them. The least we can say is that Protestantism would have been crushed, and with it our ideas of liberty and progress.

3. *God's hand is seen in the training of the men whom He had ordained to settle the country.* Hither they came from all the oppressed countries of Europe, men and women of whom the old world was not worthy. There were the Dutch Reformed of Holland, the Huguenots of France, Protestants of various names from struggling Germany, Presbyterians from Scotland, English Friends, and last but not least that great and noble body of English Christians called Puritans. If it be true that great and good men are the gift of God to a country, we can never thank Him enough for these. Men of God, they had endured hardship for their loyalty to conviction, and now they sought liberty of conscience under new skies.

It is not necessary for us to speak of all these, even though this were possible in a brief space; for what is true of one body is true of all. As the English Puritans are most familiar to us, we will confine ourselves to them. God prepared them as He did Israel, in a furnace of fire. The Puritans contended for the purity of the Gospel, for freedom in non-essentials, and for the political rights of the subject. Because of this they were persecuted, hailed to prison, some of them put to a cruel and lingering death, and all of them endured hardship as good soldiers of Jesus Christ. Noble men stood in the pillory, some had their ears cut off, their noses slit, their cheeks branded with hot irons, and hundreds fled to America.

This continued during the reigns of Elizabeth and James I. and well into the reign of Charles I. But what sturdy men they became! With all their faults "take them for all in all, we ne'er shall look upon their like again." By them the spirit of liberty was kept alive when it was all but crushed beneath the iron heels

of the Tudors and Stuarts; in the Long Parliament, described by Maccauley as containing the greatest geniuses for government the world ever saw, they supported the rights of the people against the monarch; and at Marston Moor and Naseby gave the death-blow, at least so far as the English-speaking world is concerned, to the false doctrine of the divine right of kings and laid the foundation of the now well-known principle that governments obtain their powers from the free consent of the governed.

Such were the men whom God chose to lay the foundations of the American Republic.

4. *God's hand is seen in the preparation for the evangelization of the vast multitudes who were to people this country in the future.*

The religious condition of the world at the close of the seventeenth century and the beginning of the eighteenth century was low. France was to a great extent infidel, the rationalistic movement in Germany had already begun, and other Protestant countries in Europe were formal and dead. In England, every trace of godliness seemed to have disappeared and the land was reduced to almost universal and avowed atheism. Bishop Butler portrays the character of the times when he declared that it had come, he knew not how, to be taken for granted by too many that Christianity was not so much a subject of inquiry as that it was now at least discovered to be fictitious. Even in America the churches had a name to live and were dead. Had this condition continued until the thousands of immigrants began to pour into the country the results would have been deplorable in the extreme. Religion would have been almost entirely unknown, and instead of the country becoming "the sweet land of liberty" it would have been under the control of anarchy or despotism.

But God's hand was once more revealed. A mighty outpouring of the Holy Spirit was given to the Protestant world and its effects were immediately seen. The Reformation fervor was revived in Germany by the Pietists and Moravians. The religion of the Puritans was rekindled under the preaching of the Tennants, Frelinghuysen, Jonathan Edwards and others. Hand in hand with these came the great Methodist movement in England. This was the great factor in preparing for the evangelization of the masses; for not only were the churches revived, but the introduction of lay preaching by Wesley sent a preacher of the Gospel across the seas with almost every company of immigrants. The local preacher was everywhere,

and men like Captain Webb, Philip Embury, Francis Asbury and others met a need which it would have been impossible for the regularly ordained minister to supply.

The Providence of God is Seen in the Formation and Development of the Nation.

What less than the almighty hand of God could have released the people of Israel and made of them a nation? Egypt was one of the great powers of the ancient world and Israel was securely held in the grasp of the despot. Yet that which seemed impossible to men was accomplished by the Infinite. Not for one hour could the Egyptian tyrant retain God's people after He had said "Be free."

It is the same great power which has made and preserved us a nation.

1. *God's hand may be seen in the Revolution.* The time when Americans cannot contemplate the Revolution without bitterness is long since past. No nation ever faced a problem such as that which Great Britain was called upon to solve previous to the events of 1776, and even American historians now recognize the difficulty of her task and how ill-prepared she was to meet it. The conditions of the new world had developed a democracy purer and broader than even England had ever known, and imparted to the colonists a self-reliance and assertiveness which made it inevitable that any legislation on the part of England affecting America would arouse objection if not active opposition. How well Great Britain has profited by the lesson of the American Revolution may be seen by the active support she generally receives from the self-governing dominions in the British Commonwealth of Nations.

Students of God's Word may find a parallel between the dividing of Israel after the death of Solomon and the dividing of the English race in 1776. As the first was of God, so was the other.

(a) *When the time was ripe God prepared the way for the Revolution.* He took Canada from France and thus removed the menace from the North. So long as this great region, with its mighty river, the St. Lawrence, was in French hands, the colonists were to a certain degree compelled to look to the mother country for protection. The victory of Wolfe at Quebec removed the dread of French domination and prepared the way for independence. God also hardened the hearts of the British statesmen in power so that they rejected all sound advice given. Well would it have been

for England had she heeded the voice of Chatham, Burke and others, whose warnings gave no uncertain sound; but the Parliament to which they appealed—a Parliament, be it remembered, of rotten boroughs and king's favorites, and in no sense representing the nation—has been pronounced as one of the worst that bore the name in British history, and its leaders were unstatesmanlike enough to carry out the measures which completely alienated America.

(b). *God raised up the men who were able to carry the war to a successful conclusion.* In the days of Israel this was unquestioned. The sacred historian says, "The Lord raised up judges which saved them out of the hand of them that spoiled them."

In the same way were leaders raised up for America in her day of trial. Among these were Patrick Henry, the fearless and eloquent, whose words, "Give me liberty or give me death!" became the watchword of the struggling colonies; Benjamin Franklin—the first to recognize in "my country" not any single American colony but the unity of the whole—the man whose statesmanship won the alliance of France and hastened the day of victory; and George Washington—patriotic, courageous, wise and patient—who was all in all to the American cause, and whose fortitude never failed, even in their darkest hour. These men, and such as they, gave themselves without reserve to their country, seeking nothing in return but to enjoy the liberty which they had won for others as well as themselves.

(c). *God stupified the British nation depriving it of its genius and strength so that every effort to suppress the rebellion should be in vain.* During the entire conflict England had no general of first-rate ability here. When the troubles began Lord Clive, one of the greatest military geniuses of his day, was appointed to lead the British forces. Had he reached America and shown the skill which made him the conqueror of India, the course of American history might have been changed. With Clive in command there would have been no such blunder as the frontal attack at Bunker Hill, probably no evacuation of Boston; and the battle of Long Island would have resulted in the destruction of the American army. But Clive died by his own hand before sailing for America, and leaders were appointed whose incapacity has become proverbial. With the possible exception of Cornwallis, not a single British officer showed real ability, and to this

fact the success of the Revolution was largely due.

This is all the more remarkable because Great Britain was not even then without officers of ability. In other parts of the field of conflict we find General Elliott, who so successfully defended Gibraltar against the Spaniards, and Sir George Rodney, who ranks with Drake, Blake and Nelson as one of the greatest of British seamen—the man whose skill broke the sea power of France and preserved the British Empire from disaster. Other great men, like Moore, Wellington, Nelson, and many others, came to the front soon after. It was in the providence of God that Wolfe and Clive had departed and the great men of the Napoleonic wars had not yet appeared.

(d). *God stirred up the ancient enemies of England so that she could not put forth all her strength against America.* The war was not carried on by America alone. First, France entered the conflict, then Spain was drawn in, and these afterwards were joined by Holland. Thus, in addition to her revolted colonies, England was called upon to defend herself against the greatest military power and the three greatest naval powers of Europe. To these were added uprisings in India and a rebellion in Ireland. Never before or since had the British Empire been so near destruction. So far as America was concerned, this was providential. As we read the history of those times we cannot doubt that God had destined America to perform some great mission and was causing events to work together to that end; for after England had recognized the independence of America, notwithstanding that she stood alone against a world in arms, the tide turned, and in less than one year more she had her enemies at her feet. The rising in India was put down, the rebellion in Ireland subdued, and the supremacy of Great Britain was established by the victory of Rodney over De Grasse.

The events which we have given in outline so impressed Benjamin Franklin, who was as unlikely to anticipate divine aid as any man in America, that he thus addressed the Constitutional Convention in 1787:

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of con-

sulting in peace upon the means of establishing our future national felicity. I have lived, sir, a long time, and the longer I live the more convincing proof I see of this truth—that God governs in the affairs of men."

The Providence of God is the more clearly seen in the fact that this great war did not destroy the supremacy of the English race. Except for the loss of the colonies, England emerged from the war greater than before. In the words of John R. Green:

"Whatever might be the importance of American independence in the history of England, it was of unequalled moment in the history of the world. If it crippled for awhile the supremacy of the English nation, it founded the supremacy of the English race. From the hour of American independence the life of the English people has flowed not in one current, but in two; and while the older has shown little signs of lessening, the younger has fast risen to a greatness which has changed the face of the world."

2. *The hand of God is seen in the confederation of the Union and the adoption of the Constitution.* The Revolution did not immediately result in the political union of the various States, and so great were the difficulties which arose therefrom that it was asserted that America had ruined herself by withdrawing from the British Empire. There was little or no central government, the powers of Congress were very limited, and an attempt to enlarge them in a single direction was defeated by the veto of one State. It was under such conditions as these that the Constitution Convention met in 1787. The delegates expressed great differences of opinion, some advocating a strong central government based directly upon the people of the whole country, while others desired to continue the plan of a weak confederation. So hopeless did the outlook appear that Franklin presented his resolution for prayers for divine guidance. Although this motion was not carried, it was at least a recognition of that divine Power without whose aid empires cannot be built. The result of this Convention was the Constitution of the United States—a document resulting from compromise and giving little satisfaction to those who had framed it. It proved, however, a new step in the evolution of government, securing self-government to the individual State, and at the same time establishing an effective national authority.

History has shown that no better document could have been adopted, and no less a states-

man than Mr. Gladstone declared that the Constitution of the United States is the greatest document of its kind that ever sprang from the mind of man, and that it will be the model after which every free government of the future would be fashioned.

3. *God's hand is seen in the preservation of the Union and the abolition of slavery.* The four years which followed the secession of the slavery States and the firing upon Fort Sumter can never be forgotten. Well might they be called "the heroic years of American history"; for they were years of strife and misery, self-sacrifice and bloodshed, costing the country the flower of its youth and billions of dollars in treasure. Yet it was a war of principle, waged to determine whether or not a democratic government could endure, and whether the country should be slave or free.

From the beginning to the end of the war the eye of faith can see the superintending providence of God. He gave to the country the necessary leader. Abraham Lincoln was an untried, almost an unknown, man when he was elected to the Presidency and called upon to take a burden greater even than that which Washington had borne; yet events showed that he was the man for the place. A man of the people, he had been trained in adversity, and thus had cultivated that degree of patience which enabled him to watch the movements of public opinion and guide them to right ends. He was a true shepherd of the people, leading them by inspiring confidence and gaining their assent to his policy. Perhaps the greatest American leader of the nineteenth century, he was a man of God, asking for the prayers of the people that he might be supported, and relying upon the might of the Infinite in his endeavor to preserve the American Union.

The hand of God may be seen in the duration of the war. The aim of the North was the preservation of the Union, with or without slavery. But the time had come when human slavery in America should cease. Hence God gave the South great men that the North should not succeed until this had been accomplished. The days that tried men's souls were as truly directed by Him as the days of final victory. Emancipation having become a fact, God brought to the front those great military leaders who carried the war to a successful conclusion. No longer half slave and half free, the Stars and Stripes now waves over a country which is indeed "the land of the free and the home of the brave."

4. *God's hand is seen in the development of*

the country. He gave us our wonderful resources, and the inventions which enable us to use them came from Him. He is the author of every reform which has taken place. Just as He raised up prophets in Israel so He has sent His messengers to us—men who have endeavored to hold up the ideal standard of duty and bring the people to a sense of their obligations. Foremost among these were the anti-slavery prophets: Garrison, Phillips, Henry Ward Beecher, etc., whose voices aroused the nation and led the way to final emancipation. There were also prophets of temperance reform, such as Lyman Beecher, whose *Six Sermons on Temperance* not only spoke to America but carried a message to the British Islands also; Neal Dow, the father of prohibition, and John B. Gough, whose eloquent words, spoken with thrilling earnestness, rang around the world. To these we must add religious evangelists: Finney, Moody, Chapman, Sunday and many others, whom God used to arouse the slumbering Church and call sinners to repentance. Many of these men were pioneers, who, like Isaiah and Jeremiah, seemed to speak to unheeding ears; but their work, being of God, was not in vain, and we have entered into their labors.

God is in the midst of us, and God, even our God, has blessed us!

5. *The beneficent influence of America upon the nations of the world is an evidence of divine presence and power.* To speak of the influence of the United States upon the world's history is forbidden by the limits of this paper. God has blessed us and made us a blessing. Not to speak of the Spread of American ideas since the Declaration of Independence, who can estimate the good that has followed our flag during the last twenty-five years? It was an American Secretary of State who succeeded in limiting the sphere of operations during the Russo-Japanese war, and an American President whose influence brought the war to its conclusion. Think of the influence of the United States during the late World War! At its commencement both sides looked to us for sympathy. It was our country which supplied the Allies with arms, and fed their populations, and finally America became the deciding factor. Strong in our conviction of right, we endeavored to uphold the weak against the oppressor, and to minister to the needs of the helpless and the suffering. The birth of the League of Nations and the Disarmament Conference at Washington are but echoes of the voice of the Spirit of God speaking through the statesmen of the great Republic. Al-

though we stand among the youngest of the nations, like the brethren of Joseph, they gather around us and do us homage.

Some of the Lessons Which the Study of our History from this Point of View would Teach us.

It was from their past history that the prophets of Israel produced their lessons and the application of their messages. Can we not also study our own history with the same degree of profit?

1. *God alone is the true protection of a country.* Again and again our history teaches us this. Today, men are urging an increase of armaments and the need of preparation to meet every possible enemy. A powerful fleet and a strong army may become the instruments of God for our defense; but without Him they will be altogether in vain. God is our refuge and strength, and if He be for us He is more than all that can be against us.

"In vain the nations that saw Israel rise
With fierce and envious, yet admiring eyes,
Had sought to crush them, guarded as they were,
By power divine and skill that could not err.
Had they maintained allegiance firm and sure,
And kept the faith immaculate and pure,
Then the proud eagles of all-conquering Rome
Had found one city not to be o'ercome."

2. *Neither nations nor individuals can sin with impunity.* The Old Testament history distinctly shows that God's hand is as clearly shown in the penalties which come upon a nation because of its sins as in the blessings which He bestows. The history of America teaches the same thing. Why did England lose America? You say, because of unjust taxation. But this is not the whole of the truth. It is found in her treatment of the Puritans, and in the forsaking for the time being the divine ideals. Why was this country devastated by four years of civil war? Do we not find the answer in the institution of slavery and the unjust Mexican war? These led up to the civil conflict, and made it inevitable. Among the causes of the recent great world conflict will be found the rejection of the divine Word and the forsaking of the divine institutions which have characterized the last half century. The philosophy which brought about the great war has been summed up in the words: "Corsica has conquered Galilee." Ponder well the following, quoted by the late Professor Cramb from an eminent German philosopher:

"Ye have heard how in old time it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne.

And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jehovah, the children of Odin, who is greater than Jehovah."

If we seek the Lord He will be found of us; if we forsake us He will cast us off forever.

3. *In every national crisis God is the only safe guide of a people.* Such was the lesson which He was constantly teaching Israel and we may learn it too if we read our history in the light of His revealed truth. He will be with us if we are with Him, and He will continue to bless us if we walk in the way of righteousness. "Righteousness exalteth a nation, but sin is a reproach to any people." By His favor we live in a country which is one vast temple of freedom, built of living stones which have been cemented together with the life-blood of patriots and martyrs. Above its topmost tower waves the standard of freedom, the Star-spangled Banner, whose bright stars, radiant with a glory all their own, scatter rays of light upon every nation and every shore. Let us fling out this banner that it may float skyward and seaward, high and wide, and as we do so, let us not only pledge to it our support and allegiance, but also proclaim our loyalty to Him who has made and preserved us a nation.

Looking out through the window of God's Word, we may see a rift in the great battle cloud which obscures the vision of the nations and may hear the voice of the Almighty as He gives assurance of a day that is yet to come—the day when God shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: when nation shall not lift up sword against nation, neither shall they learn war any more. O that that glorious day might soon appear! Do we not yearn for it? Shall we not pray for it? Shall we not use our best endeavors to bring it about? "America for God: the world for Christ!" this is our motto. For this above all things else we rejoice in our land of freedom; for this we pray that God will again make bare His arm and manifest His power on earth. Liberty and true religion always go hand in hand. "Where the Spirit of the Lord is there is liberty." "He is the freeman whom the truth makes free, and all are slaves beside."

Let us, then, whose lot is cast in a land like

this, whose hearts are united in the love of Jesus, and whose lives are energized by the influence and power of the divine Spirit, continue to lift up the banner of the Cross of Christ, assured that no matter how dark the hour may be, we may still lift up our heads with the glad anticipation of faith; for soon that voice which is as the sound of many waters will divide the sky with the glad announcement, "It is done," and in response all the angels above, and saints around the throne, together with the people of God who still

dwell upon the earth, will unite in the one eternal anthem of thanksgiving, "Hallelujah! for the Lord God omnipotent reigneth! The kingdoms of this world are become the kingdom of Lord and His Christ, and He shall reign forever and ever."

Great God! hasten that day when wars shall cease to the ends of the earth, when righteousness shall cover the earth as the waters cover the sea, and when all nations shall own Him who is King of kings and Lord of lords!

Problems of the Deluge

By Dudley Joseph Whitney, Exeter, California

(A Sequel to "Geology and the Deluge," Bible Champion, February, 1928)

 HERE are a number of sides to this problem of the Deluge of Genesis which, upon inspection, prove to be extremely interesting. Certain arguments are used against the Deluge, for example, which, upon analysis, prove to favor the Genesis hypothesis, instead of being in conflict with it. A couple of these will be taken up here:

1. *Where did the water come from to cover the mountains?*

This question is asked triumphantly, as if it settled the whole proposition decidedly and conclusively. Some time ago Dr. Cadman discussed that subject, declaring that there was not water enough to cover the mountains; therefore there could be—in his judgment—no deluge.

The best answer to this question is given in Yankee style by asking another: "Where did the water come from to cover the mountains according to evolutionary geology?" In other words, many high mountains are volcanic and may not have been covered by water, but otherwise almost every great mountain mass on earth is composed in large part of material deposited by water. That material was therefore at some time under water; there is no getting away from the fact; the rocks are in plain sight. You have to agree that water was over them somehow or other whether you accept the Genesis Deluge or take evolutionary geology. It certainly is "up to" the geologists to get those rocks out of the water in some way that will fit their own theory before they start criticizing the Genesis account of the Deluge. The next time any person asks you that question, you ask it of him.

"Oh, that's different," they will say. "In our scheme of things that material was washed down from streams or otherwise and then elevated so as to form the mountains. See how easily it is explained in our system?"

Obviously that is also the answer of Genesis. I know that this has never entered the heads of most people. Their idea is that the earth before the Deluge was practically the same earth that we have now, the same continents, the same mountains, the same rivers, and the same islands; that the land went under the water and then came up again, or rather, that the water came up and then went down again.

Such an idea is absurd on the face of it. A deluge great enough to cover the earth would naturally sweep everything into ruin, so that after readjustment the earth would be found to have been altered entirely. The covering of the antediluvian mountains was doubtless not due to the addition of extra water, save in part, as much as it was to the leveling of those mountains by waves, and the uplift of the ocean bed. Then, after the Deluge had reached its climax, the crust of the earth gradually reached a condition of readjustment in which the present mountains rose and the crust where the oceans now are sank. Genesis indicates something like this, since the climax to the Deluge was not reached for either forty or one hundred and fifty days, but conditions were not ready for leaving the Ark until more than a year had passed from the beginning.

See now how this fits the two theories: the Deluge story and the theory of uniformity. We can take the Alps as an example, since they are the highest mountains in Europe and are composed mainly, or entirely, of sedimentary

rock. The geologist says that such rock was washed down ages ago from higher land, then pushed upward. Where in the world is the higher land from whence it came? There is no higher land for thousands of miles, while the Pyrenees, the Caucasus and the Himalayas are all composed very largely of sedimentary rock, too. Furthermore, in all Europe there is no extensive area which is not formed mostly from sedimentary rock.

One of the best accepted principles of geology is known as *isostasy*—the principle being that when sediment is deposited on any part of the earth's crust in great amount the crust sinks, and where there is much erosion the crust rises. Here in the Alps the sedimentary rock is believed to be several miles thick, but instead of the crust sinking, as it should, according to *isostasy*, it has risen and the area from which that sediment must have come has not risen. In fact, the place it came from is not known.

The conclusion should be that the earth was swept level by a great aqueous catastrophe, and in the readjustment period the crust was uplifted in the places where the mountains now exist. Genesis or no Genesis, evolution or no evolution, that would seem to be the only conclusion to be drawn from the facts.

Present tendencies in nature are for the lowering of mountains by erosion, yet here are mountains rearing their peaks thousands of feet skyward. It would seem that nothing but some great earth catastrophe and a series of movements of the crust of the earth following it could account for such a condition. The fact that almost all the land areas of the earth, save where volcanic action has been vigorous, are composed largely of sedimentary rock, adds strength to this hypothesis.

In other words, there are the mountains, the material composing which was formerly under water. We do not need to explain in any way where that water came from or how it could come; the fact that such material was under water is all we need to know. It is a fact for the geologists as well as for us. If they say that this material originally was not mountains, but was below ocean level, and then was elevated, we will agree; but we will say that, according to the uniformity which they proclaim and the principle of *isostasy* which they accept, those mountains could never have come to be as they are. The alternative conclusion that there was an aqueous catastrophe which leveled the face of the earth, after which the mountains arose as the crust of the earth became adjusted to changed con-

ditions, is immeasurably better; and that alternative is the Genesis Deluge. One cannot escape from that inference.

2. How about local deluges?

To consider the matter properly, keep in mind the previous explanation. It is a universally known fact that almost all races have traditions of a Deluge. One might brush up on his mythology, and read the story of the Greek Deucalian, with his ark and a great deluge, as an example. Babylonian, Mongolian, Eskimo, or American Indian—it is all the same. They have their Flood traditions.

In order to explain those traditions, and at the same time avoid accepting Genesis, the critics allege that these are traditions of local deluges. Examine, now, if one will, the tradition of the Greek deluge. Greece is a small, mountainous country. A man would be hopelessly insane, or a hopeless bigot, to suppose that the water rose to cover the mountains of Greece as a *local* flood, and so give rise to the tradition of Deucalian. The only solution is that the event took place in the ancestral home of the Greeks, presumably before they had split off from the parent human stock. No one could reasonably believe that the Greeks *borrowed* the tradition from the Chaldeans and other dwellers of the Tigris plains.

Nor can a man in his sober judgment imagine that an ordinary freshet on the lower Tigris would cause the building of an Ark and the rescue of a Noah. In such a case Noah would find himself out in the Persian Gulf or Indian Ocean, not on the mountains of Armenia. Nor could the water rise to cover the mountains near Chaldea without covering the mountains over the whole earth to the same height. That kind of a deluge would be physically impossible. As has been pointed out, the only way that a deluge could cover the earth would be by leveling the whole land. If it did that in one country, it would do it with all. A merely local deluge is impossible. Our great Mississippi flood was one of the biggest phenomena of the kind in history, but all that was needed was for the people to go to higher ground, and after the flood waters had passed, to go back to what was left of their land. No flood of that nature could be responsible for the flood traditions set so deep in the minds of so many races.

Christians have no need to be on the defensive regarding the Noachian Deluge. The critics are the ones who need to do the explaining. For one thing, there are the deeply engraven traditions of a deluge. Explain that

away, if you can, if there was no deluge, or explain it by local deluges and still make sense.

For the other thing, there are the great mountain masses composed largely of sedimentary rock and often containing sea-shells and

fossils of other organisms. That rock was certainly under water once. If the geologist will explain how it got that way without a deluge, I will explain it twice as well by a deluge.

Abolishing Nature

By C. G. Hazard, D.D., Catskill, New York



OT abolishing the mountains and valleys of the world or the forests and the fields, not drying up the seas and rivers or causing the rain to cease or the sunlight, not substituting deserts for fair and fruitful landscapes, not thinking to alter the swift and subtle laws that run invisibly but with authority through this infinitely various creation; but with a better name recognizing and interpreting this beautiful and splendid show, this friendly and generous scheme of our earthly habitation.

Even we ourselves, who have our source in God, are prone to speak of nature and human nature as an idolater might speak. Men talk of nature and mother nature without consciousness of the great Mind that is the beginning of all being and the providence of all that supplies and perpetuates being. They sometimes attribute their existence and continuance to "fortuitous concourses of atoms." They find no difficulty in worshipping wood and stone, buildings and money. With their scientific attainments they do not honor God, but rather regard all things and themselves too as the product of a lifeless machinery in a material universe. They make a god of nature and glory in a natural religion.

Yet even "the poor Indian," with "an untutored mind," has sometimes "seen God in the clouds and heard Him in the wind," has regarded nature as but a servant of the revelation of the great First Cause, while the ancient Hebrew psalmist saw in the heavens a great declaration of the glory of God, in the clouds God's chariot, in the winds His wings, in all creation the Creator.

These visions of the inspired men of God in the Holy Scriptures were not merely poetical, they were also prosaic. They abolished nature as a veil that hid God and made nature throb with life. They discerned the living God uncloaked and ungarmented, everywhere present in His works and known by them.

We may not perhaps erase the word nature from our consciousness, but we must make it the agent of revelation. It is not a word to

stop with, but it is a word to go on with. It points to God above, below and all around, it prepares us to think of Him as abhorring a vacancy and desiring to fill all things and places. It is to be expected that such a God will find His chief seat and honor in that heart of man that was once created in His image. In it there is an unsatisfied longing that calls for Him. Why has a poet "forgotten the meaning of the daisies in the grass," so that he asks us to "take back doubtful wisdom, and renew the early, foolish freshness of the dunce, whose simple instincts guessed the heavens at once"? The sense of God in nature opens our eyes upon nature's chief wonder. That God made the stars bathes us in humility and exalts us to heaven in our thoughts. The earth is a palace, sumptuously furnished, as we think of the Eternal Spirit.

Alas for our intellectuality if it "sneers the heart down with the scoffing brain!" The finest skull is but a dust-pan if empty of God. The keenest mind is blunted if it cannot discover God. The richest mind is poverty-stricken without God.

"Let not the wise man glory in his wisdom, but let him glory in that he knoweth me," saith the Lord in the Scripture. Let us not glory in nature, but in God; not in human nature, but in divine nature; not in civilization, but in the Civilizer; not in might, but in the Almighty; not in things material, but in things spiritual; not in knowing things, but in knowing the heavenly Father. Since "God arrives when half-gods go," let us not talk of nature while we forget nature's God.

We thank the Holy Father, maker of heaven and earth, that He has hidden things from scientists and philosophers which He has been pleased to reveal unto babes, but we also hope that it may please Him to help human wisdom, too, to draw aside that curtain of nature with which it has concealed Him.

* * *

"It is better to inspire the heart with a noble sentiment than to teach the mind a truth of science.—*Brooks*.

The Churches and Doctrinal Preaching

By George W. McPherson, D.D., Yonkers, New York



IN recent times there has been a noticeable tendency to speak disparagingly of Christian doctrine. In many educational and religious centers it has become popular to refer to dogma with an air of intellectual superiority, if not with contempt. It has become a sort of fad, which to many thoughtful people is the cause of serious concern. Those who would class themselves as liberals in religion, have been vocal in pulpit, pew, and in magazines in their criticisms of doctrine, dogma, evangelism and doctrinal preaching, the result of which is now obvious in the lack of interest, manifest not only in doctrinal preaching, but in religion generally. In a day of purer faith and clearer vision, our fathers could sit for hours listening to doctrinal sermons, but many of their children, in an age crazed with sordid materialism and love for cheap amusement, desire a religion with no sacrifice, no cross, no soul-arousing doctrine in it.

While it is true that in some of the churches doctrinal preaching has been discarded, if not put under the ban, nevertheless, there still remain a vast army of intelligent Bible Christians who love the old truths, as may be seen in the fact that the largest congregations in America are found in those churches the pastors of which are pronounced doctrinal preachers. The evangelical, orthodox sermon, fragrant with the truth of God's forgiving love, has not lost its old-time power and charm, for there is in it a dynamic that grips, arouses and blesses men as no other message can do. This also is seen in the smaller groups of worshippers, in mission halls and churches; the well-trying gospel of the crucified Redeemer alone has power to create a new enthusiasm and impart comfort, hope and strength to men.

But why do men criticize doctrine and doctrinal preaching? To be attacking doctrine by innuendo, or by little "slings" and slurs against dogma, in public address, classroom, or in private, or to be casting aspersions on the missionaries, evangelists and pastors who preach it, does not display the highest morality.

Those who are looked up to as religious editors, leaders and teachers, should, of all men be honest with their readers, students and congregations. To be criticising doctrine, without clearly explaining just what the term may signify, arouses a feeling of resentment on the

part of intelligent Christians, and suggests that in their professed disdain of controversy in religion the liberals in this regard do not practise what they preach.

It is unwise to belittle dogma, when the well informed are aware that their pastors and teachers have a doctrine and theology of their own particular school of thought, and that they are as dogmatic in the presentation of their views as are the most orthodox.

Would it not be a fine service rendered if churches should request their pastors to clearly define their somewhat ambiguous theological terms? Only a small percentage of any congregation know what is meant by doctrine, dogma, theology. For example: how many could define the dogmas of the church of Rome and differentiate these from the dogmas taught in the reformed churches? How many know how to identify in the New Testament the outstanding doctrines of the orthodox Protestant bodies? Could one per cent. of any congregation explain the difference between doctrine and facts of history, or between doctrine and theology? But there are differentiations to be made here, and few among the laity could point out these important distinctions. Probably this is true also of some of the clergy who seem to take pleasure in speaking disparagingly of doctrine or dogma.

Doctrine and Dogma

The dictionary defines a doctrine as dogma and a dogma as doctrine, that is to say, tenets of religious belief established by authority. Those who have no generally accepted dogmas in the form of a creed, apart from the revealed doctrines in the Sacred Word, affirm that the New Testament is their creed.

But is there a difference between creedal dogma and the doctrines we find in the New Testament? The former may be either the creation or interpretation of men, while the latter is the word of truth in its naked purity, though a creed may be a correct interpretation of the Scriptures. But it is best to adhere to the original statements of doctrine as given in the Bible, and seek the guidance of the Holy Spirit to interpret to us their spiritual significance. This liberty and moral obligation are calculated to make us more diligent students of the truth, hence more spiritually minded,

and better informed than if we wholly relied on creeds, as many do.

Personally, I have no objection to a brief statement of doctrine, for example, the Apostles Creed, and which I love to repeat, for I believe it is true. But even this remarkable Christian formula is not to intelligent Protestants so sweet and precious as the written Word of God.

The Apostles Creed came into existence in a time of terrible persecution, when few Christians had access to the Holy Scriptures, and doubtless, it served a good purpose, particularly in the early centuries of our era. Everyone, however, can now read the Bible freely if he so desires.

A creed serves a special purpose in a hierarchy like Rome, where all authority is centralized, and real democracy is little known. This is why that church exalts its creeds, and seeks to discourage a general reading of the Bible among its adherents. A creed is more calculated to hold the allegiance of the "faithful" to the hierarchy. But in our free, democratic churches we hold, and rightly, that the diffusion of Bible knowledge among the people is one of the greatest secrets of spiritual power, unity and progress.

Rome has a number of dogmas, and will doubtless create more if occasions arise. Here are some: The Infallibility of the Pope, which was defined as late as 1854 and constituted a dogma in 1870. There is the dogma of the Immaculate Conception, which was finally constituted as such in the medieval period, and which means that the Virgin Mary was sinless in both nature and practise. The Apostolic Succession, or Holy Apostolic Orders, is also a Catholic dogma, which doctrine is also held by the Protestant Episcopal Church and the Orthodox Eastern Church, and which signifies that outside those communions there is not found a truly ordained Christian ministry. Another dogma, assumed by Rome, affirms that the Pope is above all states, laws, governments, and has the divine right to rule in the moral world. The second and third stated dogmas are rather harmless, but the first and last ones, as given, are loaded with danger to every free nation. By these Rome has not only made itself a state within a state, but also a state above the state. Doubtless, in these dogmas, judging by their fruits as seen in history, we find what many persons believe to be the chief reason for America's repulsion to choosing a Roman Catholic for President, no matter how well qualified he may otherwise be. For all

these assumptive dogmas there is no Scriptural authority. These are only the inventions of fallable men who lust after power.

Protestantism, be it said to its honor, has no hierarchy, no ecclesiastical machinery like Rome to manufacture dogmas, nor do we covet it. It is far better to be democratic, even though outwardly somewhat disunited, but free, than to be a religious trust, top-heavy, political and intolerant. The vast majority of us are satisfied to take God's Word as our basis of authority, for what can be higher, or what can equal it? Our free churches, separated from the state, co-operating together, as far as practicable, and assisting the state, are the surest guarantee of human rights. Because of our blood-bought freedom in Christ, we cherish our political and religious liberties. The great dogma of soul liberty, born of the truth as it is in Jesus, has become the common possession of most of the Protestant world, and is a vital part of the very warp and woof of our New Testament heritage, as it is one of the great principles embodied in the Constitution of the United States, the basis of the government under which we live.

How to Identify Bible Doctrine

We are ready now to inquire: How may Christian doctrine be identified? The answer is simple enough. The Bible is made up largely of history, poetry, ethics and doctrine. Facts of Biblical history are not in themselves doctrines. For example: The Virgin birth, death and resurrection of Christ, as historically stated, apart from the revelation and interpretation given of them in the Bible, are not dogmas or doctrines, though many persons may think of them as such.

When Paul said that "Christ died" he stated a fact of history. But when he said that "Christ died for our sins," he revealed a doctrine, that through faith in our Lord's death men are acquitted, released from sin and its guilt—justified before God.

When Paul said that Christ "was raised," he stated a fact of history. But when he said that "He was offered up for our offenses, and was raised because of our justification," he revealed a doctrine of certification and assurance. That was why Jesus came out of the grave, to make known this grace and to give full assurance of it. We see, therefore, when God makes plain the purpose of the cross and the resurrection, how important these doctrines are. There never could have been the Christian Church had not these dogmas been affirmed

on Divine authority. And yet some say, "Oh, that is only dogma, and I don't believe in doctrine."

When Luke says that Jesus was born of Mary, in a manger, he stated a fact of history. But when he says that "the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God . . . For no word of God shall be void of power, . . . and Mary said, be it unto me according to Thy word," we have plainly revealed the doctrine of the deity, incarnation, and sonship of our Lord Jesus Christ, and all in some vital and intimate way associated with the great event of the Virgin birth. Yet there are some who say: "I believe in Jesus, His words and His death, but not in the supernatural character of His human origin. Christ did not command me to believe in the Virgin birth, nor did he make faith in this doctrine a condition of salvation." The objection may seem plausible, but do such objectors truly believe in Jesus Christ? If we deny the trustworthiness of the records regarding the character of the beginning of our Lord's earthly life, can we reasonably accept what the Gospel writers say as to who Jesus was, the authority of His words, and the purpose and value of His death and resurrection?

What, after all, is the greatest doctrine in Christianity? It is not the Virgin birth, death, or resurrection of Christ, but it is the character of him who was Virgin born, made the atonement for sin and guilt, and rose from among the dead, in a word the deity of Jesus Christ. If men truly accept Him as the Son of God, all these other great facts as to His birth, death, resurrection, will follow as a matter of course. Wherefore our Lord said: "What think ye of Christ? Whose son is He?" This is the doctrine on which the Church is built, by which all other Christian doctrine and the ordinances are conditioned—faith in Jesus as the Son of God. Yet some say, "Oh, this is only doctrine, dogma." Faith and reason both demand that we accept Jesus as he is presented to us in the Gospels, or we cannot truly accept him at all.

From these illustrations I trust we have seen how Christian doctrine may be identified in the Bible, and how serious a thing it is to speak disparagingly of doctrine and doctrinal preaching.

Doctrine and Theology

But what is the distinction to be made between doctrine and theology? These are not interchangeable terms. Theology, the science

of God, is an interpretation and systematic arrangement of the progressive revelation of divine doctrine as given in the Bible, and as such it may be partly true and partly false, or wholly true. For all practical purposes the Christian people need not to be unduly concerned over theology, valuable to the student though it be, as long as they have access to the Bible and its revealed doctrines, which constitute the source of all right religious thinking and living.

Inconsistent Attitude

We have now come upon a time when even some so-called evangelical Protestant churches bar their pulpits against those who are known as doctrinal preachers. Such conduct is amazingly inconsistent. This is not the way to advance Christ's cause, to foster unity, display loyalty to the Bible, and glory in the liberty of which we so much boast. Should not our churches everywhere insist that our preachers, teachers and others be consistent and practice fair play in their attitude toward our noble orthodox brethren, those heroes and martyrs who, from the beginning, brought down to us the Christian deposit? Christian churches were established for the preaching of God's gospel and its spread throughout the earth, but strip it of its doctrine and we have no gospel at all.

Dogmas, Education, Progress

Furthermore, it may be well for us all, including the so-called liberals, to remind ourselves that every system of human thought has its doctrines—dogmas—and our colleges and universities were established in part for the teaching and understanding of such knowledge. In science we have the doctrines of evolution, gravitation, and the survival of the fittest; in philosophy the doctrines of dualism, materialism, pantheism, and theism; in economics, the socialistic, gold-standard, and single-tax doctrines; in politics the high tariff and free trade doctrines, and so on. And there are dogmas in medicine and art. These all may be true in part, but some of them are probably wholly false.

It would be easy to point out dangerous errors in some of these doctrines, that they spread the germs of atheism and revolution; nevertheless there are those in the universities that extol them and welcome their free discussion, and modernists would not have it otherwise. They say: "Give them all a hearing, and let us have the open mind; we demand freedom of expression of opinion." The doctrines of modern

psychology and Hindoo philosophy have produced a new crop of religious cults which have made it easy for "faddists" and fakirs to grow fat on the money of the dupes they have victimized. I wonder whether the liberals are exposing in their pulpits these false cults, and thus protecting society. Orthodox preachers, teachers and editors are doing their part.

Liberty, Fellowship, Love

If those who dogmatically proclaim their man-made dogmas have a right to claim full liberty of expression and fellowship with Christians, surely the orthodox preachers who stand for "the faith once for all delivered," who "preach Christ and Him crucified," and thus are blazing the way for the onward march of all that is holiest and best in civilization, should have the dominant place; yes, the only place in a Christian brotherhood that boasts of having the New Testament as their creed.

Christian doctrine has withstood the severest tests of two thousand years, and those who in every great crisis proclaimed it did not scuttle, and the truth won out victoriously. The brow of New Testament orthodoxy has been crowned with ten thousand victories, for the doctrine of Christ and his salvation must triumph. The dogmas of men have often failed, but Christ has never failed.

Many of the doctrines of science are true, but others, that were but yesterday announced as fact, have had their exit, though modernists extolled their advent with an air of infallibility. And has not the true Church as much right to dogmatize as the schoolmen? Many of the latter declare that the fact of redeeming grace, as announced by Christ, actualized in his death, certified by his resurrection, made known to the inspired writers of the Bible, and demonstrated as true in the experience of millions of believing souls, should be abandoned by the Church, and in its place we should accept a pale, indefinite, lifeless, mystical ideal.

The answer to this latest, subtle dogma of religious skepticisms is, that we shall politely but positively sprun their arrogance and repudiate their authority and empty assertions. The glorious face of God in Christ cannot be veiled from men by this latest invention of Modernism. God has committed all authority to his Son, "in whom are all the treasures of wisdom and knowledge hid," and we shall hear only Him.

Let Christ's ministers everywhere, therefore, preach Him, and make sure that they preach Him, not in "strife" but in love. Let us,

as Paul counseled Timothy, "preach the word," "that the name of God and the doctrine be not blasphemed"; thus we shall not be "carried about with every wind of doctrine." But let us take care that we are "speaking the truth in love." A selfish, loveless preacher, even though he be orthodox, is an offense to God. The flowers of love should bloom most beautifully in the life and ministry of the gospel preacher, for true doctrine is the union of Christ's love and truth aflame. In such wedlock, we find love at its fiercest, holiest, best. God speed the glorious day when there shall be found in all the Christian pulpits throughout the world a conquering army of love-possessed, spirit-filled, doctrinal preachers.

* * *

Something to Think About

By Byron C. Nelson, S.T.M.,
Perth Amboy, New Jersey



I HAVE all been reading lately about the horned toad found alive in a cornerstone in Texas, after being buried or entombed thirty-one years.

In the March 7, 1928, issue of the *Capitol Times*, Madison, Wisconsin, appeared this letter:

Now that the Mrs. Russell episode is pretty well threshed out, let's talk toads awhile. This Texas toad that was found alive in a cornerstone after thirty-one years is a *piker* compared to one found in Fond du Lac County some fifty-three years ago.

At the risk of being called some harsh names by our biologists on the hill (reference is to the University of Wisconsin biologists), I submit the following story told me by Mr. Houlehan, who resides on Lindbergh Street, this city.

In the ridge locally called the "ledge," three miles east of the city of Fond du Lac, are great outcroppings of limestone. In a quarry some three miles from the city of Taycheedah, men were removing stone more than fifty feet from the surface. This rock is laid in great slabs, tier on tier, and resembles masonry. Mr. Houlehan says he used to watch the men work, and one day a toad was uncovered nestling in a little hollow in the rock. It was thrown aside as dead, but when exposed awhile to the warmth of the sun, it gradually showed signs of life.

I will leave it to a geologist to figure out how long this toad must have been imprisoned. Mr. Houlehan does not say it was a horned toad, but it was a toad, and he further states that there were rumors of more of them having been found, and that there are undoubtedly some men living in Fond du Lac County today who can verify this story.

Maybe the professors don't know all there is to know about toads. Now you tell one.

(Signed) DOUBTING THOMAS.

When I first read about the Texas toad, I felt like telling someone what I had heard, and the above letter made me decide to do so in the hope that we could get more light on such things as these, for they are important evidence.

While I was pastor in Spokane, Washington, a man named Dahl, the son of two old members of my congregation, told me that when a railroad was being laid near Spokane, the workers were cutting through solid rock, and in a pocket in the solid rock was found a frog

which was alive. He asked me what I thought of it. I said I didn't believe it. Lately I am beginning to wonder.

Now, if such things are facts, what would be the explanation? Certainly it would be a burial by a great catastrophe like the Flood, rather than a burial by the slow, foot-in-a-million-years sediment depositions of evolutionary geology. The writer would appreciate any more information which any reader may have along this line.

Wooster College, Wooster, Ohio

The Conservative Association of Wooster College Alumni, W. Carl Richards, Esq., Cumberland, Md., and Students and Friends have entered their protest against the powers that be at Wooster, setting forth their reasons in a folder issued by them. We print the contents of this folder in full.—Editor.



THE Conservative Association of Wooster College has received a printed announcement of "A Unique Opportunity for Presbyterian Fellowship" to be held on the campus of Wooster College, Wooster, Ohio, on June 18 to 24, 1928 by The Synod of Ohio, The Synodical Society and The School of Missions. This announcement contains the following startling statement: "Rev. George A. Buttrick, D.D. of Madison Avenue Presbyterian Church, New York City, will repeat the services which endeared him to us last year. This announcement will be hailed with delight by all who heard him last year."

The most "unique" thing about this announcement is that there can be any "Presbyterian Fellowship" with one who says "For my part, I also can not affirm nor deny the Virgin Birth."

In a sermon preached at the First Presbyterian Church of Buffalo, N. Y., on Sunday morning, June 14, 1925, Dr. Buttrick made the following statements: "For my own part, I also can not affirm nor deny the Virgin Birth. If that is heresy, then I am a heretic—it is an ancient and honorable name. Nor can I conscientiously vote to refuse ordination to any man who takes that position provided that he has the proper qualifications of mind and heart for the ambassadorship of Christ—I may not believe in the Virgin Birth but I do believe that Jesus was born of the saving intent of God. I may not believe in the old doctrine of election but I do believe in the sovereignty of the Al-

mighty. I may not believe in the resurrection of the body but I do believe in the immortality of the individual soul. In essence the creeds are all true. Let us seek the essence nor waste time quibbling over the letter." This sermon was delivered as a protest against the decision of the Judicial Commission of the General Assembly of 1925 that "Any man who holds doubts regarding the Virgin Birth is disqualified thereby from our ministry."

These are truly startling statements coming from the voice and pen of a Presbyterian minister who is required by our Confession of Faith to be "positive" about his belief in the Virgin Birth and the Bodily Resurrection. We suggest that every loyal Presbyterian who attends this "Presbyterian Fellowship" ask Dr. Buttrick the pertinent question how he can reconcile the above quoted statements with his position as a minister of the Presbyterian Church. It might also be well to ask the members of the Program Committee why Dr. Buttrick was selected as the "Conference Preacher."

We believe that the answer to the above question will be found in the fact that the meetings of the Synod of Ohio have for several years past been held on the campus of Wooster College and that these meetings have been largely dominated by the College Administration and the spirit of Modernism that prevails in the College. The College instead of being the servant of the Synod has become the master. In this connection it is a significant fact that Dr. Buttrick was invited to address the Synod of last year by Dr. George N. Luccock, the College Pastor. It is also a fact that Dr. W. R. Westhafer, Professor of Physics, was Chairman of the Committee of Westminster Church, who invited Dr. Buttrick to address the students in six lectures delivered in the College April 16 to 21, 1928.

It is also a well known fact that Dr. Luccock

and Dr. W. O. Thompson, President of the Board of Trustees of Wooster College, are the two men most responsible for the outrageous handling of the "Princeton Situation" by the Thompson Committee.

It is also a fact that at a meeting of Wooster Presbytery, held in the College Chapel, Dr. George N. Luccock, the College Pastor; Dr. J. M. Vance, Dean and Professor of the Bible; Dr. Chalmers Martin, Professor of Missions, and Dr. Elias Compton, Professor of Philosophy, all voted to ordain into the ministry of the Presbyterian Church a man who could not affirm his belief in the Virgin Birth of our Lord.

It is also a fact that an overwhelming majority of the Faculty believe in the degrading theory of Evolution that connects man with the brute creation, and several of these professors are openly teaching this pagan philosophy in the class room. It is also a fact that Dr. Vance, Professor of Bible, was using the Unitarian text book in required Bible study that brought forth the protest of 1926, and being compelled to drop this book under protest Dr. Vance immediately introduced another Modernist text book from Union Theological Seminary of New York City.

Is it any wonder that such as these should 'hail with delight' the coming of Dr. Buttrick, a notable leader of Modernism who can not affirm his belief in the Virgin Birth and the Bodily Resurrection and who does not consider these doctrines essential to Christianity.

We will go one step further and suggest that the present apostasy at Wooster College has been brought about by the policy of the College Administration recently enunciated by President C. F. Wishart when he said "Wooster makes no technical credal examination of its professors." The present deplorable condition at Wooster College is sufficient proof of the fallacy of this position. It is impossible for Wooster to be a truly Christian College until all of her professors and instructors are required to subscribe positive belief in the fundamental doctrines of Christianity. Since both the Faculty and Board of Trustees are controlled by Modernism, the Synod of Ohio is the only power that possesses the authority to insist that this be done. The Synod of Ohio is the owner of Wooster College and it is high time that she exercise her power and authority by requiring each professor and instructor in the College to make a confession of faith in the fundamental doctrines of Christianity. This confession should include "positive" belief in the five essential doctrines of the Word of God and of

the Presbyterian Church as set forth in the deliverances of the General Assemblies of 1910, 1916 and 1923.

In this connection, we feel it to be our duty to call attention to a most touching appeal made by a student of Wooster College to the editor of a splendid Christian paper and published in a recent edition of this paper. This appeal is signed "Busy College Girl" and is in part as follows: "May I come to you for help concerning the attitude I should take in studying Ecclesiastes? The Co-ed Sunday School Class of our College has just started studying the book. Our leader, a member of the faculty, is a brilliant young man, greatly admired by students as well as by most of the faculty. But the discussion this morning seemed so destructive. I do not believe that there was one sentence said which might have strengthened one's faith. He feels that the book is full of contradictions and that no other than an agnostic could have written it. He feels that, 'eat, drink and be merry, for tomorrow we die' is the keynote of the whole book. Will you pray that the Lord will put some word in my mouth that will help to strengthen some other student's faith in God and His Word rather than weaken it? I long to live for His glory in all I do and say." What is the Synod of Ohio going to do about this soul stirring appeal from "one of its little ones" who is crying for help from the apostasy of its own college.

In addition to the above appeal, your secretary has received many letters from parents of Wooster students who are distressed over the present situation. The superintendent of a large Presbyterian Sunday School in Ohio, says, "Several of our boys are going to College but parents are afraid to send them to Wooster. Those who have been there from — have returned with their faith shattered. What is the matter up there? "What is the matter up there" is now being asked by hundreds of loyal Presbyterians. No wonder the College is now suffering from shrinkage in students and from curtailments in gifts. No wonder that a very prominent trustee of the college recently resigned as a protest against these outrages. No wonder the administration is afraid to start its proposed financial campaign for one million dollars since our association has broadcasted the facts in regard to the situation at the College.

"The Wooster College Situation" is squarely up to the Synod of Ohio. Will the Synod that owns the College step in and administer discipline on its unruly and rebellious child? Until the Synod sees its duty and does its duty it is

the duty of the Conservative Association to forewarn all loyal Presbyterians of apostasy of Wooster College, and we have no intention to

shirk this duty.—*Conservative Association of Wooster College Alumni, Students and Friends.*

Through an Open Door in Heaven

Revelation, Chapters Four and Five

By A. E. Wendt, D.D., Lake Worth, Florida



OLK usually like to talk about heaven in spite of the devil. Even the prophets and the apostles frequently talked about a day of blessedness in a new country. John is one of the foremost among them. He was in the spirit on the Lord's day and saw a "motion picture" of this age and the ages to come. Before him was an open door, and this introductory vision will occupy our attention in this story.

The Throne of God

"Behold a door was open in heaven . . . A throne was set." This throne is the Father's throne in Heaven, not the Son's throne on Earth. It is set up in heaven, not on earth. The Son will have His throne at the appointed time and in the appointed place. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne," he explained to John. The Father's throne is the "Glorious High Throne" which Jeremiah saw, and the throne of "The Ancient of Days" that Daniel looked upon. Isaiah and Stephen, too, saw this same throne, and it was in Heaven.

The Son's throne will be on earth, and in accordance with Zechariah, He will build the temple, be a priest, and sit and rule on this His throne on Earth. It will be located in "Mount Zion, and in Jerusalem," says Isaiah, "And He shall be for a Glorious throne to His Father's House." This throne, the Son Himself declares, will be set up in "The regeneration when the Son of Man shall sit in the throne of His Glory."

A Judgment Throne

The throne which John saw "was set . . . for the hour of his judgment." This is the day of "Visitation" commonly described in the prophets. It will be the time when the curse and the groanings of the earth shall be lifted. Peter says that it is a day of *Episkopas* which identifies the day as one of "inspection and investigation" when God will search out the

deeds, ways and characters of the men, who left Him out, in order to judge them. "It is even the time of Jacob's trouble" asserts Jeremiah. "Alas! for that day is great, so that none is like it."

The Agents of Judgment

John saw four creatures full of eyes, a lion, an ox, a man and an eagle. These creatures are the agents that execute the program of judgment and regeneration of the earth. They are "Four" in number. "Four" has to do with the earth. There are four elements, fire, water, air and earth. There are four winds, North, South, East and West. There are four seasons, Spring, Summer, Fall and Winter. There are also four points to the compass. The four Gospels set forth Christ in His four-fold relation to the earth. They picture Him as King, Servant, Son of Man and Son of God.

The four creatures, therefore, direct their energy toward the redemption of the earth. They prepare the way for the fulfillment of the prophecy of Isaiah when he said, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

The lion is king among the beasts of the forest. The ox is the servant of man. He serves man in the field and on the block. Man represents intelligence, while the eagle that soars, is king of the air. These four heavenly creatures, therefore, direct the powers of judgment in the interest of man, and in their activities they are as irresistible as the lion, as swift as the eagle, as intelligent as man and as serviceable as the ox. The process will be "bitter," but the result will be "sweet."

Here is a case where "All things work together for good," while the application for the present need is found in Romans, chapter five, namely: "We glory in Tribulation also: knowing that tribulation worketh patience: and pa-

tience, experience: and experience hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost."

The Mercy of God

Here, in the midst of Judgment, there is mercy. This is in keeping with the character of God, for the Scriptures declare that He is swifter in Mercy than in Judgment. This characteristic is made doubly sure by the presence of One on the throne who was to look upon like a Jasper and a Sardine stone. "Jasper" is a flesh colour, which reminds us of Him who took upon Himself flesh, and bore the Judgment for our sins in His own body on the tree, in agreement with the assertion "While we were yet sinners Christ died for the ungodly."

There was also a "Rainbow round about the throne," which introduces a colour of Hope. From the beginning, the rainbow was a mark of mercy. Its very color is delightful and refreshing. To Noah God said, "And it shall be for a token . . . the waters shall no more become a flood to destroy all flesh . . . an everlasting covenant between God and every living creature of all flesh that is upon the earth." Where, therefore, there is a cloud of Judgment, there is also the bow of mercy. We will recall too, that Ezekiel saw the likeness of a throne, the likeness of a man, the appearance of a rainbow and the "appearance of the likeness of the Glory of the Lord," all in a single vision.

"Kept Out"

To the faithful, the promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth." Enoch, who was taken to heaven before the flood, is a type of this group which will be delivered in the day of this fiery trial. Daniel in the lions' den will also serve us as an example, likewise, the three Hebrew children in the furnace. "Watch ye therefore, and pray always," said Jesus, "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." The day of fiery trial is the day of the "wrath of the Lamb," and who shall be able to stand, inquires the Spirit? John gives us the answer. He says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes." This is the com-

pany that has been "Kept," for they cry with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

The Sealed Book

John saw in the right hand of Him on the throne a "book written within and on the back side, sealed with seven seals." The contents of this book therefore are hidden until the seals are broken, but the question arises, "Who is worthy to open the book, and to loose the seals thereof?" And no man in heaven or earth or under the earth was able to open the book or look thereon. And John said, "I wept much, because no man was found worthy to open and read the book, neither to look thereon." But while John weeps, an elder announces, "Weep not: behold, the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The book contains the secrets of the re- genesis of the earth, and it tells how it will be accomplished. The following chapters of the Revelation are occupied with the opening of the seven seals. Man has tried every way to renew the earth but God's way, and His way is the way of this prophecy. All that was lost in Eden will be regained in Revelation. The Lord comes to "bruise" the head of the serpent, and judge the ways of sinful man. Vengeance will roll through the sky like thunder, and run through the earth like a prairie fire. "Ask ye now," says Jeremiah, "and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that none is like it."

Paul declares that it is a righteous thing" with God to recompense tribulation to them that trouble you," and then follows with the words, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of Our Lord Jesus Christ:" What will the unbelieving and the rebellious do in the day of His coming? What can such do who deny His Virgin birth, His blood atonement, His Diety, His Resurrection, His return, and His reign on the Earth? "*The Lord is at hand*," was the watch word of the early church, and then "Let him be accursed" who loveth not the Lord Jesus Christ, asserts Paul. "*Maranatha*," Our Lord cometh or will come.

He who is worthy to open the book has

power to deliver His people, but rest assured, it will be a deliverance by means of Judgment. As by Moses, so with Christ, God will save His

people, in the day of visitation, and Revelation of His Son.

What I Think of the Theory

By Dwight L. Chapin, D.D., Kingston, Ohio



HERE is a development mentioned by Christ which we gladly accept: "First, the blade, then the ear, after that the full corn in the ear." Wm. J. Bryan, though dead, yet speaks. An orator of national reputation, an influential elder in a Christian church, it is right to say, few better men ever lived. In his great address on "The Prince of Peace," he said:

While you may trace your ancestry back to a monkey, if you find pleasure and pride in so doing, you shall not connect me with your family tree, without more evidence than has as yet been produced.

He added that Dr. A. M. Fairbairn laid down a fair proposition, when he said that it is not sufficient to explain man as an animal. It is necessary to explain man in history, and the Darwinian theory does not do this. The ape, according to this theory, is older than man, and yet he is still an ape, while man is the author of the marvelous civilization we see about us.

Evolution cannot explain the origin of anything. Suppose no statement had ever been made in the Best of Books relative to the creation of man, then would the field of speculation have been free. St. Paul, the chief apostle, speaks of being shut up to the faith. How glad he was to be thus safely enclosed! Just so in respect to creation. "So God created man in His own image, in the image of God created He him." *Created! created!* Note how in a single verse the word is repeated. Later the inspired record says, "For in the image of God made He man."

Certain men object to the Virgin birth of Christ because Paul is silent on the subject. Were not the evangelical prophet, Isaiah, and St. Matthew and St. Luke sufficient testimony? In the mouth of two or three witnesses every word shall be established.

Still further: "Male and female *created* He them." Right here let us say that Rev. S. J. Fisher, D.D., of Pittsburgh, an able and truthful writer, said July, 1923: "In some public schools in Baltimore, teachers are telling their pupils that Adam and Eve were monkeys." Can

the Best of Books be the best of books and not tell the truth?

Professor E. D. Morris, D.D., for years a teacher in Lane Theological Seminary, Cincinnati, whose published *Systematic Theology* has been used as a textbook in the Seminary, one morning in the devotional hour spoke thus:

"Facts which lie at the basis of our theology are these: The immediate and complete creation of man in full contrast to the idea of evolution. The strict spirituality of the soul, in living contrast to the idea that it is, or may be, some form of attenuated matter. The supremacy of man. Man had a work to do ere the Fall, in contrast to the popular idea of escaping work. Without occupation, he loses dominion. Language, which forever sets man apart as distinct from the brute, that wonderful power in producing articulate sounds in such variety, flexibility and power. Marriage, in strict contrast with concubinage, and all that host of crimes, which have grown out of a disregard of this law. Over all, over creation, over language, over marriage, over man's dominion, over work, over the soul, there is extended a divine supremacy and dominion. Do you think this all a conjecture, a myth or a guess of an unknown mind living long before Moses? Impossible. It is rather a fully authenticated, truthful record which will stand forever. On these seven facts rest the duty and destiny of man."

Professor Morris alludes to the fall of man. The Theological Seventeen of Columbus, O., said: "The fall of man is a fairy tale." The New Testament says, "Sin entered the world and death by sin." If the fall of man is a fairy tale, then there was no more need for Christ to come and die upon the cross than for the ocean to need the descending showers.

As we have very carefully read Darwin's *The Origin of Species* and *The Descent of Man*, taking ample and extended notes on the same, we call attention to what he says in the latter volume about man's having the relics of a tail. He says: "According to the popular impression, the absence of a tail is eminently distinctive of man. But as those apes which come nearest to man are destitute of this organ, the disap-

pearance does not especially concern us. Nevertheless, it may be well to own that no explanation, as far as I am aware, has ever been given, of the loss of the tail by certain apes and man."

Rev. Mr. Spurgeon, a near relative of the celebrated Charles Spurgeon, of London, said in an American pulpit: "Man is a monkey with his tail cut off!" One who is an aspirant for the presidency of the United States quite recently said through the press, that infants were sometimes born with tails, and the physicians had to cut them off. We asked an old and experienced doctor about that. His answer was that there is not a particle of truth in it.

Then note the concessions of Darwin. He

says: "Our ignorance," "Profound ignorance," "As far as our ignorance permits," "Nor do we know how ignorant we are."

"Father," said little Rollo, "what is evolution?" "Evolution, my son," his father replied, "is a sort of apology which man has invented for displaying so many traits of the lower animals."

The Golden Age, published in Brooklyn, N. Y., in September, 1922, said: "The Darwinian theory of evolution has done much to destroy faith in a personal Creator and in the Bible as His revelation. Away with it! Adam, instead of being one removed from the monkey, was a perfect man, with no equal, except in the Christ."

Chewing what You Can't Swallow

By Ruby Y. Burgess, Williamson, West Virginia



N OLD man's advice to a youth concerning the chewing of tobacco was, "My son, don't never chaw nothin' you can't swallow." As touching tobacco, it was good advice, but the principle will not always hold in the realm of thought. Today a great many people are swallowing things that are not worth "chewing," much less swallowing. A new magazine is on the market, dedicated to the radical idea. It is called *Plain Talk*. Though full of "unchawable" things, it sometimes contains a grain of sense, like a grain of salt in a barrel of sand. In the first issue (October) a young woman writes on "The Cocksure Atheists," and, though a confessed atheist herself, she denounces the intolerance of atheists displayed toward people of faith. An editorial introduction of Miss McCallum's article was:

Those who preach tolerance don't always practice it. . . . There may be more tolerance among the believers than among the atheists who are always demanding it.

There is a pitiful heart-hunger expressed in the words of some unbelievers which is truly pathetic, a tragedy of soul that beggars any other tragedy in fiction or in life. There is a heart-cry for the God whom the intellect denies, and no child wrenched from its mother can equal the lonely, futile, helpless feeling that comes with the loss of faith. Says Miss McCallum:

I suppose I am an atheist, certainly an agnostic. I know a little about biology and chemistry and physics—not much; a little more about history and comparative religion. Probably I know just enough to make me realize that I don't really know anything. But I have

decided that Jehovah is not for me. . . . Nor am I able to credit the Trinity. It just *wont* go down.

I wish it would go down, for, to be sure, faith is a wonderful feeling. I know, because I once had it. When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who can go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task.

My rational friends say, "Yes, but wouldn't you rather see things straight than be ignorantly happy?" That's a beautiful theory, but my answer is, "No." What difference does it make whether I see things straight or not? As a matter of fact, I don't. *I'm all mixed up.*

Now the lady tells us exactly how she got that way; she had swallowed some things. She was not able to take in Jehovah because she had swallowed biology, hook, line and sinker. Did she have no difficulty in making modern biology "go down"? To me it has more indigestible portions than the idea of Jehovah can have, and certainly demands more faith, of a sort. We have reached a teachable state, however, when we admit that we know nothing. The strange thing is that this lady has "swallowed" that about which she admits she knows nothing. As to "seeing straight," she also admits that rationalism does not clarify things, but that, on the contrary, she is *all mixed up*. Swallowing has its inconsistencies.

Concerning the writer Dostoevsky, Mr. I. A. Richards, writing in the July *Forum*, quotes him as saying:

I want to say about myself that I am a *child of this age*, a child of unbelief and skepticism, and probably—indeed, I know it—shall remain so until the end of my life. How terribly it has tortured me (and tortures me even now), this longing for faith which is all the stronger for the proofs I have against it! And yet God

gives me sometimes moments of peace; in such moments I love and believe that I am loved.

Mr. Richards then explains: "One ground for this unbelief is that to which he alludes by saying that he is a 'child of this age,' the general argument for skepticism which derives from the fact that *modern man knows too much* about the universe, and about his own place in it."

Now, I wonder, does man know all about the universe and his own place in it? And until he can say that, how can he make his knowledge an argument for skepticism? It did not prevent the skeptic from trusting in the God in whom he did not believe. Mr. Richards says that Dostoevsky was, at the time of his unbelief, "consumed with a desire to believe—a God-tormented man, one who had the feelings of religion without the beliefs."

It seems to me that eventually the life of a skeptic becomes what one of Dostoevsky's characters became, "an empty shadow, a dead man already, to whom all things are the same."

In the October *Forum*, Edward Murray East, writing on "Science and the New Era," says:

In the past religion has dealt largely with the individual and his relation to God. Its chief concern was the salvation of individual souls and their preparation for a future life; it has been largely egocentric. The religion of the future must deal more and more with the salvation of society; it must be ethnocentric.

But he quotes Gamaliel Bradford, who recently issued a biography of Darwin, as saying:

I confess that I myself am perfectly, enormously egocentric, and these *ethno* considerations appeal to me very little. In so far as the good of the race is identified with my personal comfort and well-being, I am interested in it. But my ego cries out for God *simply for itself*, and if it is to be wiped out like a dew-drop in the sun, words cannot express my utter indifference to the well-being of the race, of the world, of the universe.

Surely these confessions of God-hunger from the hearts of those who have no God are revealing, in that they show that a little learning cannot drown the soul's yearning for Him who created them. Altruism is not all-sufficient. Mr. Bradford voices the secret-most sentiment of every heart when he confesses to being egocentric.

Mr. East's argument is altogether on the side of the radical, materialistic view, which he considers a more moral view. But he throws in these side quotations to use them as "men of straw." But it seems to me these "straw men" become impregnable, for they outweigh in logic the many arguments he puts up for the opposite view. For instance, he asks:

Why do those who were not here in 1850 worry because they will not be here in 1950?

Usual answer: We grant it is illogical to think of a personality's having a beginning without having an ending; but having developed individual consciousness, it is inevitable that we desire to retain it. Without such expectation life is vain and hopeless.

The great mistake here is that man "developed" consciousness. It is only at best a theory, and one that eliminates God and immortality. Surely a costly theory! There is something in man that is greater than anything he can do. One cannot think of music as only a manifestation of animalistic skill. One does not relate the genius of a Keats or a Burns with mere atomic development. While atomic energy does enter into man's abilities, he yet is greater than his ability. The violin expresses the music, the hand manipulates the strings, but the brain is back of them all—and what manipulates the brain?

The soul's reaction to God is that of sympathetic vibration. He has set up in the human heart certain qualities that respond only to like qualities—which are immortal. Biology teaches many fables that are impossible for mental mastication. Swallowing indigestible things leads only to misery, and this soul-misery, as a result of accepting materialistic doctrines, is apparent everywhere. Surely that in itself is indication that it is unworthy to be swallowed.

The rumored development of eyes and legs in evolutionary circles is more fabulous than any myths of pagan Greece and Rome, and certainly demands a greater faith than is required to believe in Biblical miracles. The transition between inorganic and organic substance is the wildest kind of fabrication; yet rational people are swallowing it every day. If it is merely a choice of "fables" that is to be the test of reason, I am sure I choose the Biblical ones. They are not so destructive to human happiness. Why call me an "ignoramus" for believing in special creation, while learned men talk seriously of the origin of the eye as the development of a sun blister, or of legs as being but the development of an accumulation of warts on the stomach of a mammal ages ago? No such development has ever been seen in process in any creature. Evidently such development has stopped, for nearly everything, from bugs to elephants, has eyes and legs. Why? It is not the nature of evolution to stop in its progress of development. Verily, "swallowing" is a habit of the learned as well as of the unlearned.

Some day it will be found to be a very inconsistent thing to say, "I simply can't swallow the Trinity," and then turn right about and swallow things that make the mystery of the Trinity seem like a kindergarten prob-

lem—such as that “the giraffe got his long neck by reaching for leaves in the tops of trees in a time of drought.” I presume only the giraffes survived this droughty spell. I’ve forgotten how the elephant got his trunk. These “scientific” explanations do not explain. They do not simplify matters, but only raise more difficulties than they solve. Too many other questions immediately arise, unanswered, and will not down.

Contrary to the old man’s advice, it might be well sometimes to “chaw” on a thing we think we can’t swallow. Such “chawing” often dissolves that which seems to be an indissoluble matter and reduces it to more digestible proportions. I should say, however, that the advisability of such “chawing” depends altogether on the matter to be “chawed.”

If it tends to wreck moral and social health, as many modern philosophies do, I should say leave it alone. Set your mental teeth on more healthful things. I will close this article by quoting again from Miss McCallum:

I should like to believe again. There is no particular thrill in thinking that my soul—if, indeed, I have one—is merely a tenuous extenuation of evolutionary processes. It would be pleasant to think that man is made in God’s image instead of thinking, as I do, that God was made in man’s image. With all my heart I envy him who is strong in the faith.

I see no profit, and no particular fidelity to Truth, in clinging to a philosophy which reduces one ultimately to despair of soul, especially when the only thing to cling to is the exceeding slender evidence which some of the sciences affect to find. As touching this, “Why chaw what you can’t swallow?”

What Darwin Actually Said

By C. William Anderson, New York City



HE myth that Darwin did not teach that man descended from monkeys will not down. In the *New York Evening Journal*, for May 19, 1928, appeared this editorial:

“Darwin, you know, never said that men descended from monkeys. He said all animals came from animals of an inferior form, through evolution, a process of change, lasting through millions of years.

“He did not believe that monkeys were our ancestors and never said so. But he thought that monkeys, including this chimpanzee (a picture of which appeared), were closely related to some other animal form from which men did descend.”

Here are Darwin’s own words, taken from *The Descent of Man*, A. L. Burt Co. edition, Chapter VI: *On the Affinities and Genealogy of Man*.

“There can, consequently, hardly be a doubt that man is an off-shoot from the Old World Simian stem; and that under a genealogical point of view he must be classed with the Catarrhine division”—(p. 174).

“The Catarrhine and Platyrrhine monkeys agree in a multitude of characters, as is shown by their unquestionably belonging to one and the same order. The many characters which they possess in common can hardly have been independently acquired by so many distinct species; so that these characters must have been inherited. But a naturalist would un-

doubtedly have ranked as an ape or a monkey, an ancient form which possessed many characters common to the Catarrhine and Platyrrhine monkeys, other characters in an intermediate condition, and some few, perhaps, distinct from those now found in either group. And as man from a genealogical point of view belongs to the Catarrhine or Old World Stock, we must conclude, however much the conclusion may revolt our pride, that our early progenitors would have been properly thus designated. But we must not fall into the error of supposing that the early progenitor of the whole Simian stock, including man, was identical with, or even closely resembled, any existing ape or monkey”—(p. 176).

“We are far from knowing how long ago it was when man first diverged from the Catarrhine stock; but it must have occurred at an epoch as remote as the Eocene period; for that the higher apes had diverged from the lower apes as early as the Upper Miocene period is shown by the existence of the *Dryopithecus*”—(p. 177).

“We have seen that man appears to have diverged from the Catarrhine or Old World division of the Simiadae after these had diverged from the New World division”—p. 178.

“The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter at a remote period, Man, the wonder and glory of the universe, proceeded”—(p. 188).

College Students and Religion

By Frederick Lynch, D.D., New York



WO hundred college professors and head masters assembled about a month ago at Princeton University for two days to discuss the general subject of college students and religion. The moment the reports of this meeting got into the press, college presidents and clergymen all over the country took the subject up until it has been the most thoroughly discussed subject of the last month. On the whole, the discussions both at Princeton and elsewhere take a very gloomy outlook, and the general impression is that in most of our great universities, neither the college students nor the faculties have got any religion to speak of, and the reason the students have not got any, is because the colleges do practically nothing to cultivate what religion they may have when they enter college.

Some of those who have taken part in the discussion say that the colleges destroy what religion the entering youth may have. For instance, Rev. A. B. Anderson, of the Lutheran Bible Institute, is quoted in *The Antidote of March*, as saying: "A broken-hearted mother came to me recently and said to me: 'I sent my son to the University a Christian, and he came back to me an agnostic.' I could sympathize with her," continued Mr. Anderson, "for there came to my mind the memory of a very dear friend who was preparing for the ministry with me. He attended the university and today he is a rank atheist."

There is not space here to report the proceedings at Princeton, but they were very lively. There was much disagreement, too, among the speakers. Some of the professors insisted that the students were just as religious as ever but that their religion was taking a different form from that of their fathers. There was little interest in doctrine, practically none in the Church, and little in individual salvation, but there was great interest in social betterment and building new conditions in the world. In other words, humanitarianism is supplanting Christianity. (These professors did not dwell upon the fact that even humanitarianism peters out when it is not grounded in a deep sense of God and personal obligation to Him. As Professor Seeley pointed out many years ago, the only real enthusiasm for humanity grows out of a personal devotion to Jesus Christ.)

Practically all of the speakers agreed that the

modern student had little interest in the Church. President Wilkins and others agreed that religious services bored the students and that where college chapel was compulsory the students were irreverent and where the services were voluntary the students did not come. President Wilkins is quoted as saying: "In a typical modern college body of 1,000 men, about 100 might fairly be said to be religiously minded; rather more than 800 would not ordinarily be much concerned about religion . . . and a residuum would consider themselves to have dispensed with religion. The average student would put it about this way: 'Religion is all right—it used to mean a good deal—there's something in it, all right, but it simply isn't done in college. Chapel is a bore. I don't think much of the Y. M. C. A. bunch. And science has proved that a lot of it is all wrong, anyhow. Did you not hear what the sociology professor said?'"

The very decided impression I got at the Princeton meetings was that most of the blame for the lack of interest in religion by the student falls back on the colleges and faculty. I was much impressed by the remarks of a Yale student who was called upon. He said, speaking for the students: "We are all interested in sincerity and we can scarcely be expected to believe in a chapel service promoted and conducted by a faculty which we know in the classroom as irreverent or even blasphemous." I visit a good many colleges both on Sundays and week days and it is not an uncommon occurrence to find the most popular professor utterly uninterested in either the Church or Christianity—and after all, can they be separated? I wonder if any of the Catholic Colleges would allow a professor on the faculty who was not a devout Christian and Churchman?

President Lowell of Harvard and Bishop Lawrence, have just spoken on this matter and they bear out what I have been saying. On March 5, Bishop Lawrence in an address before the Massachusetts Clerical Association said: "In the past fifty years the colleges have developed enormously in all their departments, with the creation of many new departments, but, in the department of religion, if there can be said to be one, there has been practically no thought put on the problem and very little movement seen or felt . . . The great ma-

majority of the young men and women of today are passing these four years with a definite neglect of religious instruction and worship because it is not the part of the state to supply it. That is a very serious situation."

President Lowell of Harvard, in reply to some alumni who protested against building a chapel at Harvard as a memorial to the boys who lost their lives in the Great War, has called attention to the deplorable conditions of religion in our colleges, and insists that religion is the one thing that needs emphasis in the modern university. He says: "The whole defect of our colleges has been the fact that education has not in itself been a moral purpose in the great body of undergraduates. Our colleges have not done for the community what they should have done because the students have not believed in the parable of the talents, nor felt a moral obligation to improve in the college the talents they possessed. I do not mean that the morals of our students have been positively

low—far from it—but they have been negative, and the conception that they had a duty in college to prepare themselves, by better developing their minds to the utmost, for the future service of the community, has been lacking."

One evidence that educators are considering carefully the place of religion in college life is the appointment of the Rev. Dr. Robert Russell Wicks as Dean of Religion at Princeton University—a new post. Dr. Wicks has been pastor of the Second Congregational Church at Holyoke, Mass., and Chaplain of Mount Holyoke College. At Princeton his work will involve some teaching and a course on the method of working out one's own religious convictions will be offered to underclassmen. He also will organize the work of the college chapel. Informal conversations with student groups will form another important phase of the work.

The Geologist's Dilemma



STUDY of the older geological text books in comparison with modern geologies reveals some striking differences. For example, James D. Dana, the great authority of a generation ago, in his *New Textbook of Geology*, third edition, page 116, says: "For these grander phenomena in the earth's history the *only* explanation is found in the *fact* (both italics mine) that *the Earth has always been, and still is a cooling globe.* (Italics Dana's). That the earth was once liquid is now generally admitted. If so, the cooling is a fact, and contraction, the attendant of cooling, is a necessary consequence."

Here, while geological theories were being built up, it was considered a *fact* that the earth was once liquid hot, but cooled down, contracting as it cooled, and so causing many movements of the crust. Dana even says this is the *only* way to account for such movements as evidently took place.

Yet now geologists mostly say that radioactivity causes the heat of the interior of the earth to increase. Therefore instead of starting hot and getting cooler, they believe that the earth started cool and small, and grew to its present size and developed internal heat. The alleged "fact" of cooling and contracting is contrary to fact; and since this alleged cooling

was the *only* explanation for the earth movements which Dana says occurred, it seems evident that Dana was all wrong in his alleged history and the alleged movements.

In spite of this reversal of geologic theories, modern geologists still insist that the crust of the earth moved up and down and sideways, just the way Dana alleged and in the same sequence of time. In fact within the last few months a lifelong geologist defended one of his arguments of earth movements by one of Dana's theories built on the idea of a hot, semi-liquid condition of the earth below the upper crust. Seemingly the time has come, and is long past due, for the geologists to sweep away their preconceived theories of earth history and build anew on the basis of evidence. When they do that, the theory of geologic ages will be discarded and the Deluge theory will be adopted.—D. J. Whitney.

* * *

Always put your "if" in the right place. In the case of the man who wanted Christ to cast the dumb spirit out of his son, the father said: "If thou canst do anything"; but the Lord answered him, "If thou canst believe." Christ straightened out the "if" and put it in the right place.—D. L. Moody.

How does it Work?

By Christopher G. Hazard, D.D., Catskill, New York



HIS is the stubborn question that we ask as religious theories are proposed to us. The practical bearing of the things debated is what interests us. To discuss philosophies that are the cloudy occupations of idle theorists seems to this practical age a waste of time. The truly scientific mind is after results. This is just as true in the field of religion as it is in things mechanical. The abuse of religion is speculation. The use of it is the doing of it. It is not likely that the infinite God will try to make known to us the secret things that belong to Him. It is wonderful if He has given us such a revelation as will show us how to be peaceful and progressive. No one has ever found such a revelation who has not been brought to a knowledge of the Bible or who has never lived under its influence. This is the great proof of that book which teaches us to prove all things by requiring them to give good fruit. Jesus appeals to the effects of His teachings. How do they work? He does not ask us to receive anything that will not do good. He encourages no idle words.

Have people who could not get peace with God from their consciences found it by believing in Christ. Has anything changed human hearts so that their broken mainsprings have been mended into the service of righteousness? While all the mere talkers have added nothing to human welfare, has the truth of Christ changed men and multitudes of men into civilized and philanthropic persons? What are the differences between peoples and lands unvisited by the Bible and the people and country in which we are citizens? Where would our country find a continuance of its liberties and its prosperities if the word of God should cease to shed its light upon us? The knowledge of God is not perfect here and the service of God is imperfect here, but where are perfections in these respects existent in greater degree or with more promise of progress? Would we get more God by closing our churches? Is better family life and community life offered by any other institution?

By all means let Christianity be scientifically tested. That is what it asks. If Christ did not do the works that no other man ever did and speak gracious and saving words that no other ever spoke, do not believe on Him. But if the appeal to ancient and modern history sustains His claims by the evidence of

facts and the testimony of witnesses, do not doubt Him. This is Christ's own position as to our faith. He offers faith with a basis and continuance in that faith an ever increasing proof of the invisible powers and purposes of salvation. He offers no step into immediate perfection, but He gives leadership and energy on the way to it. With an immediate heaven of perfect peace with God through His cross He brings us on our way toward a heaven of sinless and glorious activities.

Activities of new life, these are what Christ came to give. Superiority to the sting of death, this Christ provides for us. We cannot think of any point of life and living that the gospel does not touch and perfect as it has its way. It is a gospel because it is a practicality. It has so much to do that it takes all our time, our span of living here, to do it. It is an absorbing thing. It requires our all of power and activity. And it furnishes it.

Life begins in a small seed. It grows slowly into a great tree of righteousness. We cannot judge each other or our institutions for our slowness and unfruitfulness. But we must ask if we have a faith that works. Faith cannot be seen unless it works. It always does the works of God where it exists. It is powerful enough to overcome the world, the flesh, and the devil.

Look about you. Read history. Ask people. It does work that nothing else does or can do. Through all the long record of human sins and failures and sorrows; by the testimony of those whom it has forgiven and comforted and helped out of trouble; in the deathless hope that it has brought to the laboring and heavy laden people; in the energy of new and everlasting life working in the soul of believers; it does work.

Turn the analytical and questioning mind away from its thoughts and unto the indisputable and precious fruits of faith in Christ, and you will find that it works, that it powerfully works.

* * *

Those preachers and churches that are ever trying something new to draw and hold the masses would do well to try once "Christ and Him crucified." There is absolutely nothing that will draw and hold the people like the old Gospel preached in its purity, pathos and power.—*Western Recorder*.

Great Scientists Rebuking Scientists Small

By Charles Roads, D.D., Washington, D. C.



PROFESSOR ROBERT ANDREWS MILLIKAN, of California, now unquestionably greatest of American scientific investigators, author, and teacher, winner of the Nobel prize in 1923 and of many great medals and honors, in a notable course of lectures, is decisively calling a halt on the extreme pretensions of second-rate teachers of science as against the Bible and the religion of Christ. Like all real scholars he is humble "in the presence of an ever-increasing area and vaster areas of what we do not know." He says, "Every addition to our knowledge in new fields only reveals an immeasurably greater extent yet unexplored. And what we do know or think we know in science is constantly having to be revised, if not revolutionized." So that he warns against cock-sureness in any branch of science. The investigators of the first rank are all earnest Christians as he shows by a remarkable list of them. It is the mere teacher of science who gets all his knowledge second-hand, and who has no laboratory experience, nor ability to use laboratories if he had, who is so sure science has discredited the Bible history of Creation and Bible teachings about God and the Universe. Let us always remember this in the current discussions of "Evolution" laws, which are really wise efforts to prevent teaching of Atheism to immature public school children and to prevent bitter and wholesale denunciation of the Bible and the Christian religion in state-supported schools, and not laws against real science, nor against freely teaching it in such schools. These atheistic teachers, calling themselves scientists, are only readers of books on science, as the rest of us are, and many of us have read five to ten times as many books on science as any of them have. Be sure to know them for what they are, only peddlers of one-sided, second-rate, anti-Christian notions, which they miscall science.

Dr. Millikan scores such men as severely as any of us ever did; and names the greatest men in original investigation whose Christian faith only became clearer and deeper as they searched out the wonders of God's works, Sir Isaac Newton, Michael Faraday, Clerk Maxwell of the past among a great Hall of Fame of Christian scientists; John C. Morrison, president Carnegie Institution; Michael Pupin, first in Electrical Science; John Coulter, Botanist; A.

A. and W. A. Noyes, Chemists; President Angell, of Yale, Psychologist; Dr. Brestead, Archeologist; G. G. Abbott, are a few of these still earnest and humble followers of Christ and of full faith in the Bible. And we could easily double this list with such men of first rank in science today. Indeed such a list could be compiled in Germany, in France, in England as well as here.

Is it not pitiable to a Christian who would like to hold faith in theological professors, and in notable preachers, bishops, and others, that while these are tumbling into the superficial fashion of echoing atheistic and second-hand mere teachers of science that it must be left to great men like Millikan and Pupin to call science back to her real scholarly humility before God and His Word? Real investigators like these, Millikan and Pupin, who know so marvelously all the new wonders of the universe, know also how vast is the unknown beyond where God dwells. And powerfully they call us to faith in God and call a halt on the stupid boasts of half-baked teachers of science against the Bible.

So let us take new heart. We are not obscurantists nor ignoramuses when we continue in faith in God's Word. As James A. Dana, greatest of geologists, and Mitchell, great in astronomy, used to say, "All scientific discovery seems only to make more wonderful what the Bible says on these subjects."

* * *

God's Ideal For Us.

Christians both Soldiers and Sheep.

Have you yet discovered what God meant with your life? You must either realize it or fail. You must either finish the work, or leave it ragged or not begun. As soon as we get on the other side, we shall be brought face to face with God's ideal, and we shall measure ourselves by what He meant. If we have realized it, or, how blessed it will be to hear Him express His satisfaction! But if we have failed to realize it, what profound sorrow, what infinite heartbreak, what weeping and wailing and gnashing of teeth, as we reflect that we had one of the noblest chances in the universe, of living in a world like this, and that we misused it and missed the mark.—*F. B. Meyer, D.D.*

THE SANCTUARY

God's Jewels

By the Late William H. Bates, D.D., Greeley, Colorado

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."
—Malaci 3:17.



HE ancient classic tells us of a Roman matron who was the mother of two sons that came to such renown that the Roman people, after her death, erected a statue in honor of her, bearing the inscription: "Cornelia, the mother of the Gracchi." It is related that in their early boyhood, she went with them to be presented at court, herself clad in common-dress. As the emperor saw her plain attire, he said reproachfully, "Where, madam, are your jewels?" Leading forward her sons, the proud mother replied, "These are my jewels." A worthy child is the noblest gem that can be set in the parental crown.

God has His jewels. With an ardency of desire surpassing the most earnest delver in mines of Golconda or Brazil, He is seeking jewels still. And there is to be a grand presentation day by and by. "They shall be mine," saith the Lord of Hosts, "in the day when I make up my jewels."

We may raise two questions: 1. What God's jewels are?; and 2. How they become such?

The answer to the first will be found in the circumstances that were the occasion of the text.

Malachi was the last of the Old Testament prophets and lived some four hundred years before the commencement of New Testament times. He with the prophets Haggai and Zechariah, belonged to the time after the return of the Jews from the Babylonian captivity. All the rest of the prophets were before that time. Haggai and Zechariah were contemporaries of Zerubbabel, the builder of the second temple under grants from Cyrus the Persian.

Malachi appears something like a hundred years later. Though no fact of his personal history are given, the internal evidences of the book bearing his name, quite clearly indicate that he was a contemporary of Nehemiah, cup-bearer to the Persian King Artaxerxes, and afterward royal viceroy in Palestine. As Haggai and Zechariah helped Zerubbabel in the work of temple rebuilding, so Malachi helped

Nehemiah in the work of religion and civil reforms.

Those were days of fearful religious declension and consequently of civil corruption. Religious life and civil duty were not then as separate as now, for then was the time of a state-church and a church-state. The administrators of the religious-civil affairs were guilty of most gross abuses, going so far as offering to the Almighty the abomination of polluted sacrifices.

The most flagrant social sins prevailed, even to the divorcing of Jewish wives in order to marry heathen women. The employer defrauded the hireling of his wages. Widows and the fatherless were oppressed. Not content with robbing men, they robbed God by withholding tithes and offerings, just as so many now-a-days rob God, giving nothing, or nothing like what they ought to give, for His service. All through their degeneracy there appeared a self-righteous conceit from which issued the Phariseism of an after date, or a murmuring skepticism from which legitimately flowed the Sadduceeism of Christian's time and the so-called liberalism of later years. Malaki's book is a series of spirited castigations of the Jewish people for their individual and national sins.

Dramatic, indeed, is his conduct of discipline. After each specific denunciation, they are represented as asking, as if unconscious of, or uncaring for, wrong toward God. "Wherein have we polluted Thee?" "Wherein have we despised Thy name?" "Wherein have we robbed Thee?" "Wherein shall we return to Thee?" Too self-conceitedly righteous to be conscious of their flagitious sins, or too wickedly depraved to care for them. From the high-plane of God's chosen ones, to what depths had they fallen!

In the midst of this irreligion, indifference and insolence, there were some, however, who were of devout spirit and devoted life. They stood up, and stood out, and stood against the prevailing wickedness. Whatever others might do, they were true to God. In the surrounding moral darkness they gleamed like diamond brilliants, shedding forth a divine light. Then, under those forbidding circumstances, they that feared the Lord spake often one to an-

other; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I made up my jewels; and I will spare them as a man spareth his own son that serveth Him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

God's jewels are His children—His sons that serve Him,—the righteous ones, faithful amid the faithless, loving when others hate, loyal when others prove false.

* Considering the second question, How did God's jewels become such?

It is character that discriminated men into the two classes, the "righteous," and the "wicked." We look at our fellows and observe their conduct. But conduct is the outcome of character. Character is a result, a thing of growth, a product of disciplinary, often of severe disciplinary forces. The diamond brilliant, flashing out the bright light that falls upon it, is a very different thing from the lustreless stone that is found in the sands of the watercourses or in the depth of the mines.

Some time ago a paragraph went the rounds of the papers, bearing a somewhat scientific impress, more than hinting that certain precious gems are a cosmic product—chips of the original creation, so to speak—which the earth has gathered in, in the course of its travels through space, as now and then we see a meteoric stone gathered in, as our world passes through a celestial meteoric belt. The diamond, for instance, is a puzzle, even to chemists: the mode of its formation is a mystery; even its place in the order of nature is a matter of doubt. The "diamond in the sky" of which we rhymed in nursery days, may be, after all, not so much a happy comparison, as an expression of genuine scientific fact.

Are not God's jewels of heavenly origin? and if not chips of the original creation, yet by a divine new-creating perfecting work upon them, like unto the being, made in His own image, that first sprang from His creating hand?

Whatever may be the primal origin of precious stones, they are sought and found in widely separated places. The Agate received its name from the ancient river Achates, in Sicilia, where it was first found.

Of the beautiful amethysts, the finest are found in India, Ceylon and Brazil. The mean-

ing of the word *amethyst* is *unintoxicating*? Ancients wore the stone around their neck, believing it prevented intoxication. Would that every American wore it as a talisman for total abstinence! The Beryl is found in Siberia; the Chalcedony at Chalcedon, in Bythmia, Asia Minor; the Chrysolite in Egypt; the Chrysoprax in Lower Silesia; the best Emeralds in South America; the Jacinth in Spain; the Onyx in India; the Pearl in the depths of the sea; the Ruby in Burmah; the Sapphire in India; the Topaz in Ceylon; the best Diamonds in Africa, India and Brazil.

But these precious stones are not in their natural state jewels. Not until they are found and cut, and polished, and mounted, can they be so designated. And what of toil in mining, and crushing and smelting, and fashioning, does the gold represent in what they are set to make them jewels? How the wide world is searched over and through to find these objects. Solid mountains are tunneled. Mountain caves are ransacked. Quest is made on "India's Coral Strand," and where "Africa's sunny fountains roll down their golden sand." The floor of the deep sea is explored. The rigors of Arctic climes and the tropic heats are braved. The hidden crannies that hold nature's treasures are pried open, and sharp-sighted eyes and eager hands discern and gather the jewel-material.

What search has been made for God's jewels? Deeper than mountain heights or ocean depths were some of them buried in trespasses and in sins. Through Arctic colds and burning tropics, in prisons and in almshouses, in dens of infamy and in haunts of crime, in hut and in palace, has exploration been made. The self-righteous moralist and the devotee of fashion, the persecutor and the blasphemer, the infidel and the libertine, the common and the uncommon sinner, have alike been objects of God's searching grace. His scrutinizing quest has gone o'er land and sea, round and round the world, and praise His name, the lost have been found, and the hidden ones brought to light.

Very common material jewels are to begin with. Diamonds are only carbon, such stuff as constitutes charcoal, or lampsoot. The ruby, next in value to the diamond and the sapphire, are clay. The amethyst, the emerald and the topaz, are pebbles colored by iron. Poor human nature is what God has to work on to begin with.

Found, the process of jewel-making commences. Friends, conversion is not all. That is the commencement of God's jewel work upon the soul. How many there are that are

simply found. The work seems to go no further. Is it because the material proves worthless,—spurious?

The first question of the lapidary is, In what form shall the stone be cut? Upon his judgment and skill depend the value of the jewel. The first form in which the diamond was cut, was the table diamond thin and flat, with one row of facets on the edge. The next form was the rose diamond—a crown formed of equilateral triangles, there being three rows of three-sided facets. This was the form in which all valuable stones were cut, till Cardinal Mazavin, a Catholic prelate of France, in 1650, invented the form of the brilliant. This form is that of two truncated pyramids, united by one common base, the upper pyramid being much more deeply truncated than the lower.

The point of junction is called the girdle. The upper portion, which is visible after the setting is the crown; the lower, the collet. The plane formed by the truncature of the upper pyramid is the table. The space between the table and the girdle is the bisel side, while that below the girdle is the collet side. And the Cardinal devised a regular proportion between parts. The crown amounts to one-third and the collet to two-thirds the whole heights of the diamond. The table amounts to four-ninth of the diameter, while the collet needs only one-fifth the size of the table. Then the facet occupied by the bisel or upper side are eight lozenges, with twenty-four triangles, and are called the star facets. Those on the collet or lower side are four irregular pentagons, alternating with as many irregular lozenges, radiating from the collet as a center, and are bordered by sixteen triangular facets, adjoining the girdle, and these are generally called pavilion or cross facets. On the bisel side there are thirty-two facets in three rows and twenty-four on the collet side, giving the brilliant fifty-six facets in all.

Many diamonds are now cut as brilliants to meet the demand for this form, but not being deep enough to allow the required proportion, they cannot have the brilliancy afforded by the prescribed dimensions, and of course disappoint their possessors by their lack of lustre.

Thus we see that all jewels are not alike,—even in the one diamond class. God's jewels greatly differ. Some are only table diamonds, some rose diamonds, while some are brilliants. Some are not diamonds at all. This one may be a ruby, that one a pearl; this one an amethyst, rescued from the gutter, that one an emerald. God knows best what, and in what

form, his jewels shall be. Let not one Christian envy another. Let no one worry because God made him to differ from others. God intended us to be different. Only be what he would have you be.

The form decided upon, the work of cutting begins. In the case of the diamond the outer crust is sawed, or split, or filed off, and then the stone is fastened securely by cement into the end of a wooden handle, with that portion which is to be rubbed off projecting and rubbed against another diamond similarly fastened. It is diamond cut diamond. The cutting is done over an iron box with a false bottom, full of minute holes, through which dust sifts, leaving the shivers. There are two upright iron pegs in the sides which support the fingers, while with a short rubbing stroke, the diamond is laboriously worn away.

When one facet is completed, the cement is softened, the diamond turned and the same process repeated. A stone of thirty carats weight is said to require six or seven months for the cutting. The Regent diamond, one of the five "paragon" diamonds in the world (a "paragon" is a perfect diamond weighing over 100 carats), which Napoleon wore in his sword hilt, required two years' labor in cutting.

After the stone has been simply cut, the edges are still rough, or it is not of perfect lustre, and so it must be polished. This is done by applying it to the face of a circular horizontal iron plate, in the grooves of which is dust moistened with oil. The plate revolving rapidly, the facets are smoothed or polished, and the completed gem glows with all its perfection of lustre.

Much has to be sacrificed in the cutting sometimes. The famous Kohinoor diamond or "Mount of Light," now valued at many million dollars, when it belonged to the Great Mogul of India, was a rose diamond. When by conquest it came into the possession of Queen Victoria, it was resolved to have it recut in the form of a brilliant. It lost eighty-three carats in the process, but the beauty and value were greatly increased. It is said that the Cornelian must be submitted to a high degree of heat in order to develop and secure its lustre; and the Chrysolite, or Topaz, must reach its perfection by passing through the flames.

What process God puts His children through in order to make them His jewels:—sawing, splitting, filing, swift attrition, rapidly revolving burnishing wheel of affliction, fiery furnace heat. Much has to be sacrificed, apparently sometimes. Strange, passing strange,

it seems. Nevertheless such process is as necessary in God's workshop as in the workshop of the lapidary. No jewels without. Children of heaven are we undergoing the process? Know who is doing the work and what for. Consider the end, and be inspired to patient endurance. A few more revolutions of the wheel may complete the work and your soul shines forth in the beauty of one of God's finished jewels, ready for the Master's crown.

There is a parable to the effect that a diamond lay sleeping quietly in its dark bed in the earth. A pick plunging into its pillow, disturbed its slumber. "What does this mean?" cried the little stone in terror, as it was rudely torn away. But the workman heeded not its cry. It was carried away into a strange room, and there it was cut and sawn, and then put upon the wheel and ground. "Why is all this? Why are they destroying me? Why are they cutting and grinding me all away?" Thus groaned the stone, but the men heeded not its complainings. A gala day at the palace. It is the coronation of the King. Amid the shouts and acclamations of the multitude the new crown is brought forth and put upon his head. There is one gem that is brighter than all the rest. Its beams flash out like a ray of glory. "Now I understand it," says the little stone. "Now I know why I was dug out, and cut, and ground and polished. They were not destroying me. They were only preparing me to adorn the crown of the King." The parable carries its evident lesson.

You have heard of *Strass* diamonds, so-called because invented by Strass, a native of Strasburg, in the seventeenth century. They are more commonly known as "paste" diamonds. He discovered that sand, potash, red lead, and arsenic, combined in certain proportions, placed in a covered crucible, and kept at a great heat in a pottery furnace for twenty-four hours, would result in a kind of glass that, when moulded in gem forms, could not be distinguished, as to appearance, from genuine stones save by the most experienced experts. Bourquignon, in France, will imitate the color, flaws, and imperfection of any stone so perfectly as almost to defy detection. Parisian jewelers will place before you a basin of cut diamonds, every twentieth one of which shall be a real gem, and allow you for a few francs to take your choice; and if you are not an expert, your closest scrutiny will doubtless end in selecting a piece of "paste."

There are "paste" Christians. A suitable combination of creed and conduct, a certain

amount of saying, "I believe" with a certain amount of apparently good works, may make a child of the devil look very like a child of God. But however much men may be deceived, God is not deceived. He can infallibly distinguish between the counterfeit and the genuine.

A scientific test of gems is, by the angle of the refraction of light,—the real differing from the false. The false Christian does not return the heavenly light that falls upon him as the true Christian does.

Another test is said to be by the breath. Breathe upon the paste diamond and the moisture lingers, while from the genuine diamond it quickly vanishes. The breath of error or of temptation lingers upon the false Christian, often succeeding in accomplishing an evil work, while from the true, it quickly vanishes away.

If these methods fail, as they often do, there remains the afflictive test. Whatever may be the appearance, the file will harm the paste diamond, but not the genuine stone. God's process of jewel making discriminates the false from the true. The soul that can endure and improve under the process is indeed one of God's jewels. But how many do not endure; how many yield and fail? It is of the utmost consequence to you and to me that it should be revealed to us whether we are real or "paste."

The Hebrew of the text rendered "Lord of Hosts," is *Jehovah Sabaoth*. This was the last of the divine titles that came into use in the Hebrew Scriptures, and like the other names of God it has a distinctive meaning. The Hebrew word *Jehovah* is uniformly rendered in the Old Testament by the English word *Lord*. *Sabaoth* meant hosts. But in what sense? Military? The French version gives the rendering here, *L'éternel des armées*, "the eternal God of armies." In later English literature often the God of Sabaoth is the "God of Battles." This has doubtless been taken up from Shakespeare, from that celebrated passage in the prayer of Henry V before the battle of Agincourt: "O God of battles, steel my soldiers' hearts."

But I am persuaded that it means a good deal more. In scripture usage the angelic inhabitants of other worlds are called hosts (Ps. 103:21; 148:2). The sun, moon, and the stars are also called hosts (Gen. 2:1; Ps. 33:6). The word "host" includes not only armies, but all created intelligences and the material worlds. In a word, the "Lord of Hosts" is *the God of the Universe*. In the reference Bible, the word

"jewel," in the text, is, in the margin, rendered *special treasure*.

If any of us are of the opinion that God's searching for, and finding, and making His jewels is a matter of small account, then our opinion is very different from His. The Lord of Hosts, the God of the universe, the Creator and Upholder of all worlds, and the Governor of all intelligences, He it is who seeks on this earth, among human beings, His jewels; and of all conceivable objects that may engage His thought, or are dear to His heart, these are His "special treasures."

The one principle, in all God's universe, that is everywhere the same, is righteousness. Righteousness is the standard by which all action whether in infinite or finite intelligence is tested. Righteousness is the basis of God's gov-

ernmental throne. Lapse from righteousness is the one discord in the harmony of the universe. If we may imagine pain in the heart of Deity, unrighteousness is the one thing that brings pain to Him. To recover to righteousness those that have lapsed, is the greatest and most glorious work that the Infinite God can undertake. This He undertakes and accomplishes in the righteous soul, His child, His jewel. Truly a "special treasure."

God is seeking jewels still. Has He found you? Is the jewel-process going on? In "that day" for which all other days are preparing, He shall claim and manifest His own. In that day shall be seen the difference between the righteous and the wicked; between those who are His jewels and those who are not.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

The Book of the Royal Family.—Ephesians 3:15

Some people are always interested in what interests royalty. Every Christian loves the Bible. Wonderful Book!

The Scriptures are now printed in 846 languages and dialects; but there are still 800 languages and dialects in Africa alone, of which only 243 have been reduced to writing.

There are still 200,000 homes in this country without a copy of the Scriptures, and even a larger number who have only the most limited knowledge of their contents.

Bible reading is one of the most profitable exercises in which a Christian can engage. If young people would take even one text from God's Word for the day, and let it dwell in their hearts, they would find it would help them greatly in their studies.

The *Wellspring* tells of a famous New York physician's prescription to a woman who came to him to be cured. "Go home and read your Bible an hour every day; then come back to me a month from today." At first she was inclined to be angry, but finally she determined to obey the doctor's orders, and read the Bible conscientiously. In a month she returned to the doctor's office, a different person, and asked him how he knew that was just what she needed. For answer the doctor turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "If I were to omit my daily

reading of this Book, I would lose my greatest source of strength and skill."

Alma Graning, a devoted Christian, is a gifted singer in Gospel meetings. She also trains young people for choir work. A few years ago she entered a university to prepare for a more useful career. Discovered reading the Bible, and talking about it to others, the official board called her to answer for it. Asked if she believed in the Bible, she replied in the affirmative. They told her if she did not give up her belief in that Book, she would have to be expelled from the university. Alma made her choice, and without any regrets, left the university, continuing her study of music under a Christian teacher.

Many of the leading educational institutions of this country have on their faculties instructors imbued with the isms of infidelity. They are not quiet about it, neither ashamed. Let us, with Paul say, "I am not ashamed of the Gospel of Christ." Rom. 1:16.—Z. I. Davis.

Warning.—Ezek. 3:18

A poor madman in an asylum was always repeating the same words, "Oh! if I only had!" He had been a signal man at a railway bridge which opened over a river. When the bridge was swung open it was his duty to show the danger signal and stop any train that was approaching. One night he forgot to show the red signal, the bridge was open, and a train

full of people was hurled into the river. The shock drove the poor man out of his senses and he always said the same sad words. If we neglect to look for the signal which God shows us, or if we fail to warn others, we may be forced to think and say forever, "Oh! if I only had!"

The Constraining Love.—2 Cor. 5:14

A famous painter at Antwerp called Quentin Matsys was in early life a blacksmith. He fell in love with a young woman, but her father refused to let her marry the blacksmith unless he painted a great picture. He knew nothing about the easel, but much about the anvil. He did not, however, give up his purpose. He studied and painted early and late, and in six months he produced his famous picture, *The Misers*, and won his wife. On his own portrait he wrote the words, "Love made me a painter."

Angel Protectors

About 1660, Hedinger, chaplain of the Duke of Wurttemberg, took the liberty—at first privately, and then publicly—to censure his sovereign for a grave fault. The latter, enraged, sent for him, resolved that he would punish him. Hedinger, strengthened by prayer, went to the prince, his face expressing the peace of God and his heart filled with the Divine presence.

After looking at him intently, the prince said, "Hedinger, why did you not come alone as I ordered you?"

"I am alone, your Highness," he said, meaning thereby that there was no other human being with him.

"No, you are not alone."

"Pardon me, your Highness, but I am alone."

The Duke persisting with an increasing agitation, Hedinger said to him: "Certainly, your Highness, I came alone; but whether it has pleased my God to send an angel with me, I cannot say."

The Duke dismissed him without punishing him in any way.—(From Godet, in his commentary on John).

Songs Amid Sorrow.—Matthew 10:29

It is said that just before the batteries opened fire at the battle of Gettysburg, an officer noticed a mother bird sitting beside her nest pouring forth a flood of song. Then the long day through, the cannon roared and the shell shrieked and the cries of wounded men were everywhere, but in the moments of occasional

cessation from firing, the officer saw that the little bird took up its song. So it is that the children of God are given songs in the night of conflict and agony.

Once, a bird's nest was seen on a slender limb, hanging over the mighty Niagara. There the bird nested and sang amid the roar of the cataract, as joyous as though far away from danger. The birds do not worry about being protected amidst terrors, being fed in hunger, housed in storms or hanging over precipices of danger. They sing on, in beautiful faith and trust. Our Lord uses them as an illustration of what our faith should be. We should consider the birds, for they have neither store-houses nor barns, yet your heavenly Father feedeth them. How much better are ye than the fowls of the air?

The birds come and go, but we go forever. Should we not sing in the evening time with the robins, "He giveth His beloved sleep," and rise with the lark in the morning, chanting, "When I am awake, I am still with Thee"? The whole round world was created for us, with all its animal life; therefore we should not doubt God's providence. He that careth for the sparrow will watch over his children. We certainly need his providential care, for our journey is through deserts of drougth, valleys of sorrow, perils of enemies.

Lest We Forget.—Psalms 90:12

Time is a part of eternity. If we are in eternity now, and we are, it is very easy to see that the character of eternity depends upon our use of time. Today is the only hold we have upon eternity. This hour is a little fragment of eternity. So, eternal issues flow out of our actions now. When shall we ever learn the value of time? A great English scientist who never willingly wasted an hour said, "He who wastes so much as an hour of time has no proper sense of the value of life." The career of every notable man or woman in the world is marked by this characteristic if not explained by it—a keen sense of the value of time.

There is the story of a king, who, unlike most kings, was distinguished for his philosophic view of life. He said, "I count that day lost in which I have done no good thing." We may count that day lost which does not add to our knowledge of God and of his Word, the knowledge of God's habits and his thoughts.

That day is lost which leaves no record of word of praise, no prayer of thanks, no thought of gratitude to God.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

One great contribution made by Jesus to Revelation was the Fatherhood of God. The Psalmist once wrote, "Like as a Father pitieth his children; so the Lord pitieth them that fear Him." However, this great truth lay dormant in Old Testament Scriptures. Jesus always spoke of the Father and He taught His disciples to pray, "Our Father." This thought ran through all His teaching and all His life. "Be ye perfect, as your Father in Heaven is perfect."

The Fig Tree

Luke 13:6-9.

In John Fifteen Jesus says, "I am the vine; ye are the branches." God is the One that cares for the vineyard. In the parable of the Fig Tree the same loving consideration is emphasized. "A man had a fig tree planted in his vineyard." He did everything possible for it; but for three years it was barren. That was the limit; but he gave it one more chance, as answer to prayer.

Jesus warned His disciples not to think that when men were prematurely cut off in life that they were treated thus because of their sins. They told Him about the Galilaeans slain at the altar by Pilate. He said it was not because they were greater sinners. The tower in Siloam fell and killed eighteen; but they were not greater sinners than the rest. Many today need to remember this. For unknown reasons God permits awful things; but He is a Father.

God expects results in our life. "Herein is my Father glorified that ye bear much fruit." Barrenness is a reflection upon God. The world says, God doesn't do much for that man, nor much by him. The fault is entirely in the man and he does not deserve to live. Sometimes God digs him up. In answer to prayer He may prolong his life, giving him another chance.

Barrenness shows the worthlessness of the life; for God always gives us what we need. It is a lie, when men say, "I have not had a chance." Everyone has some ability and some opportunity, and generally very much more of both than he uses to good advantage. The fig tree was well nourished.

Fruitfulness shows a proper reaction. Sane men desire to do something for God in return for all that He has done for them. Grateful men increase their eagerness to glorify God, in appreciation. The children of God want to redeem the past from lack of devotion to their Heavenly Father.

God is not limited to us. If we do not respond to His loving care, He can get others. If a man proves false, God has a million that tell the truth; and the rotten fig tree should not be allowed to cumber the ground too long. Beware.

The Unjust Steward

Luke 16:1-13.

Many try to impose upon God. They waste the goods that God has given them. They do not keep a strict account of these things. They spend too much in needless indulgence and in wrongful patronage. They are like some renters, who are regardless and destructive of the property they rent. The Golden Rule is a wonderful corrective. Some sons bleed their fathers.

The rich man of the parable was fatherly. He gave the steward due notice, and told him exactly why he was discharging him. He played fair. God always does. He is longsuffering to usward.

"Give an account of thy stewardship." God is just, though a Father. He has made provision through His Son, so that He can be just and the justifier even of the sinner, who trusts in Christ. We are responsible for the proper care of whatever God entrusts to us,—money, influence, children.

God permits generosity in His stewards. We often are asked, to what extent may managers use the money entrusted to them to give away to good ends? All Christian companies grant a wide margin for such philanthropy. God expects us to give away to religious and charitable purposes at least one tenth. "His lord commended the unrighteous steward." It was good policy, though a selfish motive.

"Make to yourselves friends by means of the mammon of unrighteousness." Jesus did not talk of "tainted money," as unworthy of good use.

"He that is faithful in very little will be faithful also in much." God deals with us as with children, and encourages us to be faithful.

Laborers

Matt. 20:1-6.

Paul says, "We are God's fellow-workers." (1 Cor. 3:9). This follows from the truth of the parable of the Laborers. God has His vine-

yard in the world. The work is to be done by His children. "Why are you idle?"

It is good for man to work, Adam did not have enough to do in Eden. "The devil finds some mischief still for idle hands to do." Besides, work is for our development. Man was made for work, and God provides work for us.

"The field is the world." Working in God's Vineyard is doing good anywhere on God's earth. As His laborers we are neither Oriental nor Occidental. No one can say that he is living where God is not doing things. There is work for us all to do for God always at hand. "Why stand ye here idle?"

Those coming late into the vineyard had a good excuse, "No one has hired us." Possibly in heathen lands some may have the same good excuse today, but everyone in America that is idle cannot make that excuse. Some pray for work, and hope they will not get it. They are spiritual tramps or loungers.

Churches are organized labor unions in God's Vineyard. The members have the benefit of good company, and inspiring co-operation; and they can put their ability to work where it will do the most good. Through such organizations we can do good unto the uttermost ends of the earth. We can put a Bible in a home in India or in China or in Africa. We can nurse the sick and tell them about Christ in Chosen or New Guinea, through our missionaries.

"Thy Father, Who seeth in secret, shall recompense thee." Peter asked Jesus about their wages, "What shall we have?" "A hundred-fold in this life; and in the world to come life eternal." "The laborer is worthy his hire," and those that work in God's Vineyard will not go hungry. Not many that give "full time service" become wealthy in gold; but their lives become rich toward God. It is far better to be a partner with God than to be a partner with a millionaire. Good deeds are better than gold nuggets. The chief reward of the patriot is the service rendered to his country; and the chief compensation of the Christian is that he is working hand in hand with God, and doing something to advance His Kingdom, God's biggest business on earth.

The Father of the Prodigal

Luke 15:11-32.

This parable is called "The Prodigal Son." That is a good name; but the greatest character in the story is the FATHER. Later we will study the prodigal son, and the older son, who

was worse; but now let us consider this divine picture of the Heavenly Father. It is Christ's masterpiece.

Millions have gazed upon this revelation of God; and then have said, We have not received the spirit of bondage again to fear; but we have received the spirit of adoption whereby we cry, Abba Father. "And because ye are sons, God has sent for the Spirit of His Son into our hearts, crying, Abba, Father."

The Father was sympathetic. A cruel God does not appeal to the sinner. The fear of hell does not win the heart. Punishment is not winsome. The prodigal son would not have returned home, if he had thought that the old home would be turned into hell by an angry father. When a sinner feels that God in His love has true sympathy, that He understands, then he thinks of returning, with a new hope welling up in his heart.

The Father was mindful of his wayward son. He was watching for him, hoping he would return, awaiting his approach. He saw him in the distance. He ran, fell upon his neck and kissed him. *That was a Father Indeed.* That is the kind of a Father God is, and let no one deny it, or forget it. That was the God of Jesus Christ, whom He revealed; and He is our God and Father, with a welcome.

The Father had patience with the elder son. That must have been harder. Not glad that his brother had come back! Mad that he had returned! How inhuman! Then, adding insult to injury, he said, "Thou never gavest me a kid." The Father heart must have bled agony. "All that I have is thine. Surely it was fitting that we should make merry; for thy brother was dead, and is alive again. He was lost and is found." Thank God He is such a *Father*.

What joy to obey and serve such a Father! Imagine the prodigal's attitude! How gladly he would do anything to please his Father! The tragedy is that so many Christians fail to realize the kind of a Father God is.

* * *

There is a law of dynamics to the effect that for every action there is an equal and opposite reaction. There is a law in Christianity that the ascent is equivalent to the descent; that the lower we get the higher we rise; that the deeper we drink in the cup of our Saviour's death, the deeper we shall drink in the cup of His resurrection and ascension to glory.—*F. B. Meyer, D.D.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

To those who follow unflinchingly the path of duty, the trivial things of life often become the initial source of great things. To those who follow the gleam of duty, everything works out for the best. God is in His world, and His purpose will triumph despite the puny resistance of man.

Chapter 31

Steady Gain and Firm Progress



THE year passed uneventfully at Nazareth; and still every day had its delightful pleasures, its college excitements, and its memorial events. The life was so normal that Bettie could sense no really discordant note.

Differences of opinion there were, healthy arguments were rife, human weaknesses and unpleasant results of forgetfulness were there, as elsewhere. The millenium had not arrived, nor had heaven been let down upon the earth.

Through Mary Lasker, she had entered without effort or friction into the social, spiritual, athletic and mental opportunities of the hour. The whole student body were as a great family, and every man was her brother, and every girl was her sister. Men accept women at exactly the estimate they place upon themselves. The young ladies of Nazareth, lovely in their winsomeness, purity and honesty, sanctified the viewpoints of the young men, and gave direction to their thoughts and behaviour. With one or two exceptions there was not in the galaxy of the select sisterhood, one for whose good name and in whose moral defense, the stalwart young knights would not have fought.

A college is not a reformatory institution, though good influences in them have reformed many a weak and erring man and woman. But even in a group as select as at Nazareth, some undesirables enter. Still the policy of the institution was to keep no such characters longer than to prove their unfitness. There were other educational institutions where such moral tests were not required; let such go to their own. The policy of "lifting up" is an imperative one; but the policy of "dragging down" must not interfere with its workings. As Bettie

had learned from her first two years in educational institutions, they may drag down more than they lift up; but in Nazareth she found the reverse.

There were numerous organizations in the student activity at Nazareth, but none were based upon social or wealth distinctions. In them, the organization details were minimized; in fact, few even had constitutions, depending upon the well-understood rules of order of public meetings and guided by the purposes which brought them together. There were select groups of students interested mainly in science, and they had organized around that interest. Others were brought together through their interest in music, or literature, or philosophy. Bettie became a member of the group interested in music. She was a student in piano and a welcome addition to the chorus class although she had never given attention to voice culture. The ministerial students had a clearing house through what they termed a Bible Seminar.

Despite all these segregations of interests, it was a distinctive policy to do nothing to create class distinctions, and these various groups could not do so. So far as the young ministers were concerned, there was no badge of difference between them and the other students; no demarkation existed. Their influence was one of unnoted leaven, and they were free from cant, active in athletics, and broad in their conception of culture and learning. Decidedly, there was no distinction in dress; a sport suit or natty business garb was far more likely to grace an athletic ministerial form than any suggestion of Prince Albert or clerical coat.

Nazareth had solved the problem of clean athletics. No subsidies were offered by the college management, and professionalism was unknown. A student got on the teams solely upon merit and because he was interested and zealous. The physical director was the coach, a college graduate, a faculty member, and paid a salary commensurate with other professors. In salary, his department was not given undue precedence at the expense of the real purpose of the college. No classes were ever dismissed

or shortened in order to take time for the coaching and playing of games. No "advertising games" were played; and such intercollegiate games as were scheduled were played solely upon the basis of good fellowship and honest, healthy rivalry. Teams with dishonest methods or known for their rowdiness were avoided. As a result their match contests drew crowds of spectators and aroused unparalleled enthusiasm.

As foot-ball practice continued, it was evident that Nazareth was possessed of the greatest team in its history. One of the young men Harold had been instrumental in bringing from the Wilton High School, proved to be "a great find." Several letter men of the preceding year, and five of the new men, Harold and Holland among them, showed remarkable prowess and veteran characteristics. The spirit of courage, fortitude, and the inherent Irish love for a fight, came readily to the surface in Harold's training.

The foot-ball at the university had aroused Bettie's indignation. The character of some of the players she knew, prejudiced her against the game. She had gone to one game with Helen and Allen, and came away sick and disgusted at the evident brutality, the state of what appealed to her, as the animal plane of the contest. But here at Nazareth, things were different. Mary Lasker was an enthusiastic "fan," and dragged her out evening after evening to watch the boys practice. Her confidence in the good traits of these men lent an interest she had not known before, and she borrowed a Football Guide and Rule Book, which she studied with such interest and fervor that she could meet the discussions of the members of the team on their own ground. They all played more zealously because they knew her bright eyes were on the play, and that her sweet voice would personally criticize or commend. Ralph Lambert, the big center, laughingly dubbed her "the second coach," and though nicknames and sobriquets were not countenanced at Nazareth, the evident harmlessness and appropriateness of this appellation clung to her, in football conversation.

One by one, the Nazareth "undefeated eleven" garnered their hard bought victories. Finally, only the one great game of the year, the Thanksgiving game with Walton College remained. Walton had always been a close match for Nazareth. They had for ten years, staged this final classic, the contest alternating upon the two fields. This year it was to be played at Nazareth. Little doubt of the result

was experienced, provided all the best players were in shape for the game. Careful investigation of the prowess and strong points of the Walton eleven, left the conclusion that the crucial fate of the game would rest upon the ability of Harold to outplay his opponent in the same position, and the odds were decidedly in his favor.

An ideal day dawned for the contest. As was the custom, Thanksgiving services were held in the church at ten o'clock, and the students composed the larger part of the audience. It was one of the old traditions of this service that every football man should be present. It gave a needed rest from the excitement which preceded the game.

Only one player was missing: Harold Goodwin was not visible anywhere. The students commented upon his absence; but none of them undertook to explain it. But that something unusual was on hand, might have been guessed from a view of the pale face of the "second coach." Her face was rigid, and there was a flash of the eye, and a tilt to the chin, which were unfamiliar to her friends. She looked straight ahead; and either would not, or did not hear the excited conversation of her companions. For once in her life, she was insanely angry. It was an unusual experience for her, and afterwards she was bitterly ashamed of it. In fact, she looked back upon this, as one of her greatest sins.

As the services continued, she gave more heed to them, and gradually her anger died out; and when President Williams in his sermon said, "It is better to do right than to gain a battle which makes one's name a figure in history," she felt that she was fully rebuked. Then, as she followed the discourse on, her troubled countenance took on its pure, kindly expression, and her penitent and contrite heart softened to the spirit of the message.

But what had led to this blaze of anger, this state of disappointment, and this final admission of guilt? No common occurrence could cause it in one of Bettie's sunny disposition. Only something of a magnitude that comes rarely in one's lifetime could have been accountable. What was it?

At Tropic, for some years had dwelt the before-mentioned Thomas Dawson. Despite his infidelity, he was a man of high standing and acknowledged integrity. Among his several children was one girl, Doris, just budding into winsome young womanhood. Hers was a beauty such as comes rarely to the daughters of Eve; and her mind was as beautiful as her

body, while her untutored soul was the paragon of maidenly innocence. But her beauty only hastened her ruin, and her previous standing and opportunities but the more embittered the venomous tongues of gossip which reviled her in her fallen state. Cast off by her parents, unclaimed by relatives, she resorted to menial tasks for the support of herself and her child. Most women would have hidden themselves in a strange place, or followed the paths to death, far removed from the scenes where everyone knew her story; but Doris, through some perverse ideas of penance, resolved to redeem herself among those who knew her best. So she had remained at Tropic.

The previous summer when the Gospel Team was at Tropic, Harold had chanced upon this little child. It was a beautiful little girl, far too charming to face the outcast's experiences which even then were touching its young life with sorrow. His kindness to it, won the childish gratitude, and its cringing little form shadowed him at every opportunity. He tried to interest the young mother in the church which was planned for Tropic, but the frowns of the self-righteous drove her back to the darkness from which she longed to escape.

But the child which sealed her downfall, was destined to prove her redemption. The little one sickened, and despite the mother's unremitting efforts to keep life in the little body, its baby soul winged its way from this sordid earth to the bosom of Him who welcomed its beauty to the Garden of Light. In her perplexed sorrow, the mother turned to the only one who had spoken kindly to her for many days; and her voice poured out its tale of sorrow to Harold over the telephone Thanksgiving morning. Right and duty fought a contest in his mind with fame and glory, and right won. He promised to come to Tropic and preach the little girl's funeral that very afternoon. He had but a few minutes to spare, if he would catch the train which made the proper connection at the Junction. But he must explain his absence to some one. A substitute must take his place in the great game. As fate arranged, he chanced to meet Bettie; and to her he confided the situation.

To his consternation, and for the first time in his experience, he found her critical and angry.

"What do you mean by so basely deserting the team when you alone can win the victory? The honor of Nazareth is at stake; have you no loyalty to the institution? Would you let this disreputable creature win you away from

your duty to your friends and admirers? The one great chance to win a famous game which will make history for Nazareth, must not be so lightly cast aside." The whistle of the train sounded; and he resolutely turned his back upon her angry tears and went to his unthankful duty.

Her words rankled in his mind as the train bearing him went rattling across the country. He could not say that she was wrong; and so reviled himself for his lack of forethought. Why had he not sent a substitute to Tropic? Surely, his personal attention to this duty could not be as important as his presence in the battling squad. But to those who follow unflinchingly the path of duty, the trivial things of life often become the initial source of great things; and so it proved of this.

In his self-abasement, and the meekness which was his attitude by the time he reached Tropic, he had unwittingly the proper temperamental preparation for the most remarkable sermon he had ever preached. He overruled all remonstrances, and though the unfinished church had not been dedicated, the services were held there.

He spoke of the sympathy of Jesus for the innocence of childhood; and implied that this innocent little one had been denied the human love that a merciful God had ordained that it should have. He arraigned the professed followers of Christ, who could not imitate his sympathy, forgiveness, and love. He denounced the Phariseism of those who would cast stones at the weak and unfortunate victims of the world's injustice and wrong. And then he changed his emphasis, and poured out upon the poor, lone mourner, weeping over her tiny casket, such consolation and precious promises as caused the sinful woman to see the very gates of heaven ajar for the entrance of her darling's soul.

Few preachers could have preached such a sermon, but Harold put it across. The effect was electrical. At the close, the mother of the disowned young woman moved to her daughter's side, and took the forgiven one to her breast. The father with honest tears coursing down his cheeks, came and clung to her hand; and when the little procession wended its way to a distant corner of the cemetery to reach the waiting grave, the repentant relatives dropped into place as respectfully and orderly as though the whole plan had been premeditated. And the effects were not merely temporal emotions. The erring daughter was taken back into the old home; and as the years went

The above figures show that the total number of persons in the United States in 1900 was 76,000,000. The number of persons in the United States in 1910 was 92,000,000. The number of persons in the United States in 1920 was 106,000,000. The number of persons in the United States in 1930 was 122,000,000. The number of persons in the United States in 1940 was 137,000,000. The number of persons in the United States in 1950 was 152,000,000. The number of persons in the United States in 1960 was 178,000,000. The number of persons in the United States in 1970 was 203,000,000. The number of persons in the United States in 1980 was 226,000,000. The number of persons in the United States in 1990 was 250,000,000. The number of persons in the United States in 2000 was 281,000,000. The number of persons in the United States in 2010 was 312,000,000. The number of persons in the United States in 2020 was 333,000,000. The number of persons in the United States in 2030 is projected to be 354,000,000. The number of persons in the United States in 2040 is projected to be 375,000,000. The number of persons in the United States in 2050 is projected to be 396,000,000. The number of persons in the United States in 2060 is projected to be 417,000,000. The number of persons in the United States in 2070 is projected to be 438,000,000. The number of persons in the United States in 2080 is projected to be 459,000,000. The number of persons in the United States in 2090 is projected to be 480,000,000. The number of persons in the United States in 2100 is projected to be 501,000,000.

It is to be regretted we cannot have first
sign with friends in the winter months -

All who give their service to me.
We would now restore our souls
As the great earth onward rolls.

Light on altars thy sweet incense
That our friendship gives in measure
As we mingle true and intense
Round the circle bent on pleasure.
There is now no gleam of pride
But instead, we meek abide.

So let rising stars climb high
As we look up to their cluster
As of flowers in the sky
And our soul and spirit muster.
So that we can praise aright
As we drink the balm of night.

Nazareth, we now would crown thee
With fair jewels sparkling deep
We would always, fond and free
Tell thy blessings as we reap
Gather up along the pathway
All the joys we had today.

When at last the stars draw nigh,
Usher in the olden story,—
Calling minds to things on high
Writ in yon bright scene of glory;
May we reach to Heaven's clime,
Passing from the realm of time.

During the singing of the song, Mrs. Coleman came fluttering to Goodwin's side, and when the students began to scatter, she dragged him away home, plying him with questions, and volunteering comments concerning the day's events at Nazareth, with all the vivacity of an excited school-girl.

At the steps of the girls' dormitory, they came upon Doctor Coleman, talking to a group of young women gathered about him. Bettie was among them. As she saw Mrs. Coleman and Harold approaching she separated herself from the group, and came to meet them. As she extended her hand to Harold, she asked enthusiastically:

"Wasn't it a glorious victory?"

"It surely was," he replied. "And I rejoice in it." But the wistful tone could not be entirely eradicated. "I should so much have liked to have been in it."

"Of course you would," she assured him. "And we wished many times that you were in. We were outplayed at times; and we feared we were going to lose. And then Holland would pull off a play which brought the spectators to their feet. You wished to be in it no more than we wished it. But we won!"

"Yes; and in the final reckoning of Nazareth's score no one will ever know whether one particular cog of the machine was called Holland or Goodwin!" he said, philosophically.

"But in the final reckoning of Nazareth's

score the triumph of the football field, will not be the big record," she said, with a tone of assurance. "There were other victories won this day, that are worth far more. A certain victory at Tropic which Doctor Coleman has been telling us about, no doubt has produced more rejoicing in Heaven than all the football victories since the world began. I rejoice with you."

"Thank you, Bettie," he replied, earnestly. "This has been a great day for me. But what other victories have been won?"

"I hope I have won one," the sweet voice replied. "I was wickedly angry this morning."

"I feared so. But you had an occasion to be," he hastened to answer.

"But I did not have occasion," she denied. "I was beside myself. I am ashamed. Can you forgive me?"

"Nothing to forgive," he replied, lightly. And then he asked more soberly, "But what about your victory?"

"The way I suffered in penance," she replied, earnestly.

"Suffered? Penance? What do you mean?" he asked in surprise.

"Well, I repented of my sin before President Williams had finished his sermon," she explained. "And I had a strict heart-to-heart conference with myself afterwards in the quiet of my room. But I sweat blood during the game. No martyr on penance in eastern lands could have laid on the scourge more painfully. I had to sit there, and watch the game in mental anguish, for fear of losing because you were not there, and fight down my anger because you were not. And then the spiteful things the girls said about you, and not a word could I raise in your defense. When they know all, they will regret the things they said, but they did not know."

"And did you not defend me?" he asked.

"I tried to," she replied. "I explained where you were, but that only aroused them the more. Deserting Nazareth the greatest day of the year, and for a paltry funeral, appealed to them as the rankest folly. I found that any defense I offered, merely aroused a greater indignation. Poor girls, they did not mean one-half they said."

"You surely did penance, if that is the case," Harold confirmed. "But if I see aright, your penance was for the sins of others, and not your own. It is I that must ask forgiveness for your suffering."

"I do not see it that way," the girl replied, thoughtfully.

"I do; and we always find it this way in life," he assured her. "The greatest sufferings we are called on to endure, are likely caused by others. But will you forgive me for putting you in this unpleasant position through my acts?"

"Yes, if you insist on that view of it," she said. "This has been a wonderful day of contrasts: pain and pleasure, defeat and victory, penance and reward, the Cross and the Crown, sacrifice and exaltation. Isn't God's old world a wonderful place after all? And this life He has given us to live: is it not one great, great experience? I am glad I'm living; aren't you?"

"Yes; I am," he agreed. "But one's friends make the life largely worth while." And the tone he used, startled her into a confusion, and a sweep of warmth.

"I see the girls going in," she countered. "And I must go too. Doctor and Mrs. Cole-

man are waiting for you, to take you home and learn more of affairs at Tropic. I wish I were a wee mousie in the Doctor's study for the next hour. Good night, Harold!"

"Good night, Bettie!" and under his breath, he added: "Good night, bright angel; was there ever another like her?"

Her vision would not vanish from his mind; and he could not sleep. It might have been the unsettling nervous strain and fatigue of the day. Or it might have been the wraith of conscience, or the bursting forth of the great dreams that were to be. More likely it was but the moonlight's richness which gently touched the sleepy heads of the guardian trees, and fell along the window, bathing the room in glory. Finally, he dozed, then waked again, to sleep no more that night; for he was still broad-eyed when the moon's light paled before the coming dawn.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

Stalking the Latest Theorist

RELIGIOUS leaders and men of science have the same ideals; they want to understand and explain the universe of which they are part; they both earnestly desire to solve, if a solution be ever possible, that great riddle: "Why are we here?"

Where do you suppose we find this quotation? In the "Foreword" of Sir Arthur Keith's recently issued volume, *Concerning Man's Origin*. After all the caustic things which Sir Arthur has said about Christian people and Christianity, it is a little surprising to have him say such a good thing about religious leaders. But since he has become so magnanimous, we are glad to say that he is right in one matter: true religious leaders are interested in all the problems involved in this wonderful universe.

However, evangelical Christians do not look upon the question, "Why are we here?" as an inexplicable "riddle." Taking the Bible for it, they have a very definite reply to the question, and withal, a very satisfying one. It is this: We are in this world to trust, love and serve God, to do good to our fellowmen, and thus to prepare for an immortal destiny of righteousness and bliss. Is not that a worth-while

reason for our being? Can Sir Arthur Keith present a better, a more rational solution? He cannot. His own attempt at a solution in this last pronouncement of his is very uncertain, and gives no assurance of salvation from sin and of an immortal destiny of happiness for the individual and the race. He thinks evolution may bring in a super-race by and by; but all of them will live a little while, and then die, and go—where? And how about all the rest of us who live before the super-race comes along? Compare Keith's view with the teaching of the Bible, and take your choice.

Sir Arthur says some things that do not sound very good. He calls man "that remarkable aberrant product of nature." Why "aberrant"? Does not man fit into his natural environment just as well as other things fit into their natural realm? We do not see why not. He certainly is able to get along with nature fairly well. He shows considerable mastery over nature. In many places he has made the wilderness and the desert to "blossom as the rose." He sails the seas, circumnavigates the globe, and flies through the air. Monkeys and apes simply vegetate; man lives, and, if he will, he may live abundantly and happily and usefully. According to the Bible, he is neither

an "aberrant" nor a "product of nature." He is a divine creation.

In another place Sir Arthur tells us that he has spent forty years in "investigating the human body, and in comparing its structure and function with those of animals which stand near man in the zoological scale."

No wonder, then, that he is a Darwinist and accepts evolution. Instead of studying man's soul and his higher faculties, he has confined his investigations to man's body and to the finding of animal homologies. Had he studied child psychology just a little bit, he would have found an immeasurable difference between the human child and the offspring of the anthropoid apes. The former soon learns to talk; the latter never. The human child soon learns the alphabet, then goes to school, learns to read, to write, to solve problems, and then goes on to the college and the university. The child of the ape never gets as far as the A B C's and A B Abs. Even the body of the developing human person has as many divergences from the ape's body as homologies with it.

Another Keithian statement is this: "No teacher can give a reasonable explanation of the human body unless he accepts the historical background which Darwin has supplied for man's past."

Here again our Darwinist is, we believe, in error. A very reasonable explanation of man's body can be given if we accept the Biblical account of his origin. On that basis we can explain its wonderful marks of purpose, the correlation of its various parts, the particular mode of each organ's functioning, and its wonderful fitness as a habitat and instrument for the rational mind operating in and with it.

Yes, on the basis of divine creation and fashioning the teacher can give his students a rational explanation of the similarities between the bodies of men and of animals. Since God evidently formed man to live in a natural *milieu*, and to have the animals around him as his companions and servitors, it was necessary to make him in some respects very much like them. This will adequately account for the homologies.

At the same time the Biblical narrative furnishes an adequate and entirely reasonable explanation of the immense gap between man and animals. God endued him with a rational, self-conscious, progressive mind, capable of wonderful development; whereas the animals were not so equipped because they were intended to be and remain animals and nothing else. This last statement agrees with the data of nature

as we *know* them, not as we may *speculate* about them; for we see animals remaining true to their own genus today, and never obtruding themselves into the human sphere.

Should it be said that the doctrine of creation cannot be proven scientifically, we grant the proposition, if the term "science" is confined to the physical realm. You must ascend to the higher and nobler sciences to understand man fully and to explain his origin and purpose and total being—namely, the sciences of Psychology, Ethics, and Theology; for these sciences seek to correlate *all* the data from the physical to the spiritual, from the lowest in the qualitative scale to the highest.

Neither can evolution be proved scientifically, for it is still a mere hypotheses, and lacks factual verification. However, our main point here is to show that a much more "reasonable explanation of the human body"—and of the human soul, as well—can be given on the basis of divine creation than on the basis of naturalistic evolution. Indeed, the *why* and *wherefore* of the human body cannot be explained on the latter assumption. Why was man made at all? The Bible tells us definitely and clearly. Evolution's conjectures are very hazy.

With some degree of scorn Sir Arthur expresses his surprise that "Daytonism is very much alive throughout the land"—meaning England. We are glad to know it; for it proves that Great Britain's scorn of the United States on account of the Tennessee episode was altogether gratuitous—was in fact, a case of "one mule calling another long-eared." Moreover, it proves that the intelligent people of "Auld England" have not gulped down an unproved theory merely on the *ipse dixit* of the dogmatic physical scientists who seem to be unable to think in any terms save those of animal physiology and corporeal homologies.

Speaking of the early inhabitants of Europe at the close of the Ice Age, our author says (p.123): "I could not, with a clear conscience, aver that the people of modern Europe are superior to those early pioneers in strength of limb or innate brain capacity; we are superior to them only in the use we make of our abilities and because of the armament of knowledge we have inherited."

Such concessions seem to us to undermine the whole theory of evolution, or at least to make it very shaky. So much is made of the increase of the brain to prove evolution up to man that one would naturally conclude that when the proper cranial capacity is reached,

man would possess great intelligence. It is strange that, if intelligence depends on the size of the brain, the early Europeans of some 10,000 to 20,000 years ago had as large brains as we have today. If we have gained so much in knowledge over them, why should not our brains be proportionately larger than theirs? That is the trouble with evolution; it always stops operating at the most crucial points—the very points at which it ought to produce tangible results.

Here is something else to ponder and wonder over. Says our frank, naive evolutionist:

"Quite recently I have had an opportunity of examining skulls and skeletons of men and women who abode in Ur of the Chaldees—men and women who lived long before the time of Abraham. These men were big-headed, with robust faces; they were the founders and propagators of our earliest civilization—men of enterprise and erudition. Where are they today? We find their present-day descendants in the wandering Arabs of the desert."

This again is a fatal blow to evolution. It seems that the theory never works as it ought to work. Just when it ought to forge ahead, it loses heart, peters out, and turns into devolution. But observe, good people, that these evidences of high civilization prior to the time of Abraham in Ur correspond precisely with the Biblical account of the human family, for the Bible tells us of Noah and his great piece of architecture, the ark, and of the building of the tower of Babel; then of the wickedness of the people, the confusion of tongues, their dispersion over the earth, and their consequent degeneration through sin and idolatrous apostasy. What a remarkable testi-

mony to the historicity of the Bible on the part of an avowed unbeliever!

Sir Arthur's chapter on "Evolution as a Doctrine of Hope" is just as halting and uncertain and almost as lugubrious as is Dr. Osborn's concluding statements in his book, *Man Rises to Parnassus*, which we reviewed in the April number of this journal. It certainly is a poor kind of "hope"—far from the Christian hope, which is "an anchor to the soul." After dilating in pathetic tones—almost lachrymal in their accents—on the many disheartening and backward-tending factors in human civilization today, Sir Arthur ends in this halting manner:

"But if we bring a clear and cool judgment to bear on what we know concerning man in past times, we cannot claim to be, in a physical sense, better or higher human beings than the men who founded civilization 6,000 years ago. And yet, when we go back to still earlier times and see man emerge from a form little higher than an ape, and reach his present status, the hope swells within us that in some way we may yet circumvent the limitations of civilization and rise to the status of superhumanity."

Thus ends the pathetic tale. After all this "doctrine of hope" drops to an anti-climax. We may well ask, Why did evolution stop 6,000 years ago, after it had spent millions of years in producing man and making him civilized? But let us turn to the old Book of our fathers—the Book that is so much scorned today—and note the "sure hope" it sets before us: "Nevertheless, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). This is climacteric indeed and in truth.

What a Semitic Scholar Says

E have not yet had the opportunity to read the book entitled *Judaism and the Modern Mind*, by Professor Maurice Farbridge, of Victoria University. It is published by The Macmillan Company, New York, and the price is \$2.25. But what Ernest Gordon says of this book in a recent number of the *Sunday School Times* is so in harmony with the purposes of this magazine that we pass it on to our readers for their information and encouragement. In spite of all the fanatical propaganda by certain Modernists in this country and England, it seems that their position is receiving a good many hammer blows from men of real scholarship and unbiased mind.

Mr. Gordon says that Professor Farbridge "tells us that the difficulties in the Bible noted by men who suppose themselves to be modern critics were discussed by Talmudic scholars in the earliest periods. He tells us that the time is not far distant when, as a result of advance in Hebrew and Biblical scholarship, it will be generally agreed that the higher critical views, now held by so many as working hypotheses, are untenable." Of the main contention of this criticism Professor Farbridge writes searchingly as follows:

"It is simply preposterous to be asked to believe that a body of laws, never before heard of, could have been imposed upon the people as though they had been given by Moses cen-

turies previously; and that they could have been accepted and obeyed, notwithstanding the fact that they imposed new and serious burdens upon the people, and set aside established usages to which they were devotedly attached.

"We feel that no true scientific criticism has yet been forthcoming which can replace the traditional unprejudiced view we hold with reference to the composition and authorship of the Pentateuch. The whole history of the Hebrews goes to confirm how favorable among them was the spirit for the veracity of written documents.

"It seems incredible that such narratives as those recorded in the Pentateuch, with all their local coloring, geographic atmosphere, and

abundance and particularity of detail, could have been compiled centuries later, from fragments differentiated by difference of age and standpoint, by writers who used them at their will and were entirely ignorant of the events which they recorded."

Professor Farbridge, who is himself a Jew and a teacher of Semitics, declares that the plan upon which the Bible is constructed and apparently designed is one of the best proofs of its divine inspiration. Its organic unity in addition to its content marks it as divine. Its divinity is also shown in the sustained appeal it makes to heart and reason and conscience through the centuries, in its power to answer the obstinate questionings of the soul.

Reviews of Recent Books

Catechetical Evangelization. By Oliver D. Baltzly, Ph.D., D.D., LL.D. The Lutheran Literary Board, Eighth and Elm Streets, Burlington, Iowa. \$2.50.

Perhaps some people who are not informed regarding the earnest and thoroughgoing methods of the Lutheran Church, when she is true to her principles, will wonder what Dr. Baltzly means by the title of his book. We assure the reader that Dr. Baltzly means just what he says. He means bringing unconverted people to Christ and gathering them into the church by means of instruction in the Bible according to the orderly plan set forth in Luther's catechism. Instead of holding "big meetings" (which he does not mean to criticize for those who prefer to work that way), he secures the names and addresses of the people of his community who are non-churched and unsaved; then he himself, and his associate pastor and his earnest church workers go after them, and persuade as many as possible to join catechetical classes for Bible study. Some times he has several such classes going in order to accommodate as many as possible as to the time of meeting. Every effort is made to secure regular attendance. At the meetings of the classes Dr. Baltzly instructs them by means of lectures and otherwise in the doctrines and principles of the Christian religion. All the while he seeks to bring real conviction to their hearts, encourages them to pray, and instructs them concerning salvation by grace through faith in the redeeming Christ. As they yield themselves to Christ, he instructs them in the privileges and duties of church membership. We know from observation and report that he is a

most inspiring teacher of religion. He knows how to hold interest and make appeal.

And is this method effective? It surely is. For many years, hundreds of people each year on Palm Sunday and Easter have been gathered into the fold of the great Kountze Memorial Lutheran Church of Omaha, Nebraska, of which Dr. Baltzly is the pastor. The method surely is worthy trying by others. At the same time Dr. Baltzly is just as faithful in instructing the children of the church, and preparing them for the Christian life of true discipleship.

A Knock at Your Door. By W. E. Schramm. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 75 cents.

The author has written a very earnest book. He truly wants people to permit Christ to save them. He urges upon them the fact that Christ stands at the door of the sinner's heart and knocks, and points out the seriousness of refusing to admit Him. When you think of it, you cannot help feeling how unkind and ill-mannered it is to refuse to open the door to a guest who desires to bring you the gift of eternal life and blessedness. Ministers ought to recommend this book. It is thoroughly and sincerely evangelistic in its message and purpose. If only one could afford to give a copy of it to each of one's unsaved acquaintances, how much good might be done! After the urgent call to repentance and faith, the author goes on to say many more good things. He upholds the Bible as a safe guide because it is divinely inspired. There is no shading of doctrines; no dodging and side-stepping or going near the edge of the precipice.

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FAMOUS NEGRO SERMONS—Edited by Dr. French E. Oliver. First serious effort made in giving fifteen sermons in genuine Negro dialect and material. Absolutely orthodox; humorous beyond description. Literary experts have given very high praise of the material and dialect work. Actually classed above Folk-lore Negro sketches of Joel C. Harris.

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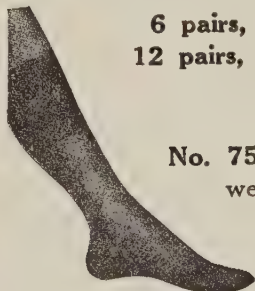
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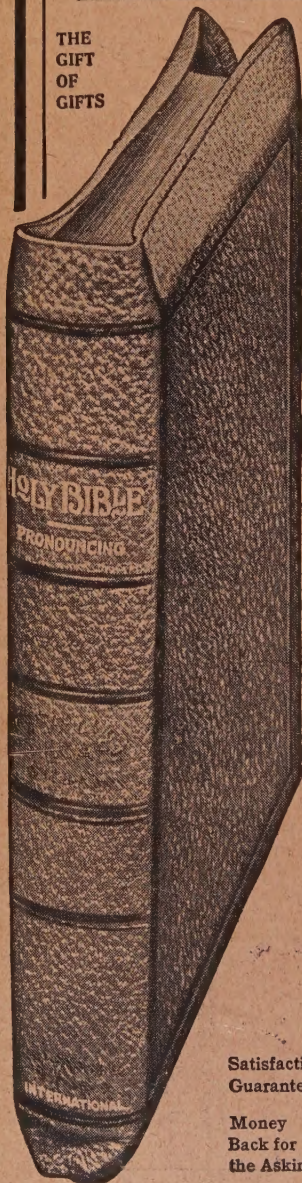
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